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VOLUME II.

EDITED BY
B. J. W. GRAHAM, D. D.

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To the faithful servants of Jesus Christ who have been inspired to higher ideals and to nobler purposes by the examples of their fathers and of their contemporaries, this the second volume of Baptist Biography is most affectionately dedicated.

**School of Theology
at Claremont**

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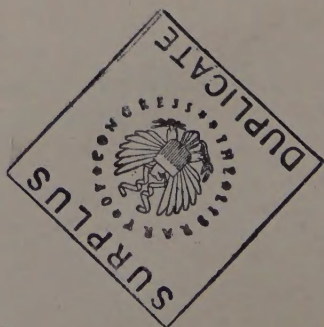


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PREFACE

Volume 1 of Baptist Biography was prepared and published in 1917. It was expected that the entire set of four volumes would be out by the latter part of 1920. The war, however, greatly interfered with the work. It was difficult to get the sketches of Volume 2 prepared, and when this was done, paper of the quality of the first volume could not be secured on account of the ruling of the War Board. After this ruling was set aside and the paper was put in stock, scarcity of labor caused further delay.

In this volume, as in the first, the sketches have not been prepared by the subjects. In every case they have been written by those who knew the subjects intimately, and what has been said of them is true to their characters and lives. Not a man whose sketch appears asked the privilege of furnishing data concerning his life and work for publication in this volume. This was also true of the first volume. Every one of them was asked, and most of them repeatedly, to furnish data from which a brief biography might be written.

The original plan of publishing four volumes will be carried out, but it will require more time than was contemplated at the outset. It is hoped that this work will continue through the years and that many volumes will be published. The volume published in 1881 is in greater demand now than at any time since it came from the press. It is out of print and should be republished at an early date. It contains much valuable historic and biographical information that should have wide circulation.

Interest in biography will increase with the years. This, with the good it will do, makes the effort to secure the co-operation of the brotherhood and to gather the material worth while. The expense of the publication of these volumes has more than doubled, due to the high cost of materials and labor, but these difficulties will not be allowed to interfere.

It is hoped that this and Volume 1 will inspire those into whose hands they fall to higher ideals, to nobler purposes and to greater achievements as ministers and laymen.

THE EDITOR.

INTRODUCTION

The Baptist interpretation of Christianity places the emphasis primarily upon spirituality. The vital power of the Christian religion is manifest during any period through the characters of the men and women in whose lives there is regnant the spirit of the living Christ. The true history of Christianity is to be found not in the numerical progress of the denominations, not in the events which church history records, not in the formulation or the development of doctrine, but in the spiritual experiences of the faithful whose lives are dedicated to the establishing of the Kingdom of God on earth. There is therefore no phase of religious literature more valuable, or possessing when rightly written greater inspiration than the biographies of consecrated Christian men and women.

The emphasis which Baptists place upon democracy creates a certain reluctance on the part of our people to recognize and to appreciate our denominational leaders. This reluctance rests upon a fundamental truth which we recognize and emphasize: the saintliest among us is a sinner saved by grace, and the achievements which accompany a Christlike character are to be attributed to the favor of God rather than to anything which the individual himself is capable of doing. Our democracy does not lend itself to the creation of ecclesiastical officials to whom we give reverence and deep appreciation. We all stand together upon the level of a common need, and we all are what we are by the grace of God.

The Master taught us that greatness was to be measured in terms of service. The development of Southern Baptists has been one of the marvels in religious history. Seeley says in his "Expansion of the British Empire," "It grew in a fit of absence of thought." There was neither purpose nor plan nor program. The same may be said of the development of Southern Baptists. No missionaries were sent to us; no organizations existed in the early days save the little companies of local believers. Associations of churches later were formed. The leading purpose of these great assemblies was the hearing of the preaching of the gospel.

There also were conferences of the messengers to consider the state of religion in all the churches represented.

The foreign mission enterprise brought into the South a man who has not received the appreciation that his work merits, Luther Rice, the colleague of Adoniram Judson. In order that foreign missions might be adequately supported he, with statesman-like vision, led in the establishing of schools and colleges, state conventions and boards, religious monthlies and weeklies, among the latter the *Christian Index*.

The success of the movement thus inaugurated was due not to Luther Rice, but to the hundreds of pioneer Baptist preachers, many of them with scanty education but wise in the interpretation of the Scriptures, who gave themselves to the work of the Master unstintedly, and who thus laid the foundation of the greatest spiritual democracy on earth today which we call "The Southern Baptist Convention."

The development of Southern Baptists can be accounted for only when we take within our survey the racial inheritance of our Southern people. Various strains of blood mingle, but the predominant strain is the Scotch-Irish. During the early part of the eighteenth century there was living in the North of Ireland a large body of Scotch people who had immigrated there a short time before. They were Presbyterians in their form of government, Calvinistic in their theology, evangelical in faith, and constant and earnest students of the Bible. John Fiske calls attention to the fact that during this period there was less illiteracy in this section of Ireland than anywhere else in all the world. Between 1730 and 1770 practically half of these people, fully five hundred thousand, emigrated to America. They landed at Northern ports and journeyed Southward. They streamed through the valley of Virginia into Piedmont Carolina and spread Southward and Westward. They offered ten years before the American Revolution the first resistance on this continent against the English oppression. Wherever settlements were formed, the Presbyterian church was erected and a schoolhouse close by.

The Great Awakening aroused the consciences of the people and no small number of Presbyterians and Congregationalists accepted Baptist principles and teachings. The people on the

frontiers with only the Bible to guide them, spontaneously in obedience to its teachings accepted the Baptist interpretation of Christianity. The spirit of God not only inspired revival movements that swept colony after colony, but also called into the ministry men of native ability and of manifold gifts. From this movement there sprang a generation of preachers who walked with God. Fortunately for us who live in Georgia, there is extant a rare old book, "The History of Georgia Baptists" with a biographical compendium giving us sketches and emphasizing the religious experiences of our Baptist fathers. This work should be reprinted and a copy placed in the hands of every Baptist family in the State.

The service which is being rendered by the publication of "Baptist Biography" of which this is the second volume, cannot be too highly regarded. The work will be valuable as a source book in the hands of the future historians of Southern Baptists. It is of interest to everyone who wishes to become acquainted with our present day leadership. The sketches possess considerable literary worth and contain many delightful and instructive personal incidents. Young men, especially those who are planning to enter upon religious work, will find here guidance and inspiration.

However, these do not indicate the chief value of such a book. This is to be found in the revelation that is given of God, moving by His Spirit upon the lives of men who are now living and active in His service. Each biographical sketch is a new story of divine grace. Each record furnishes new truth of the power of the gospel to save. Each personality was made ready for his task by an experience of God. Spirituality is the outstanding fact that these various biographies emphasize.

No facts are so valuable as these which show that God is still revealing Himself to men and therefore the repeated proofs of the presence of the Spirit of God in the lives of men is the evidence which Christianity most needs. As Henry Drummond used to say "The evidence of Christianity is not the Evidences; the evidence of Christianity is a Christian." This book is rich in the evidence which proves the power of the gospel unto salvation, and the effect of the acceptance of the gospel to be sacrificial service for the sake of Jesus Christ.

RUFUS W. WEAVER, D.D., LL.D., Macon, Ga.

D. P. AIRHART.



While not a native of the Lone Star state, Rev. D. P. Airhart is really a Texas preacher. Born in Cleveland, Tennessee, on September 10, 1849, he went to Texas in 1850. He is now in his sixty-eighth year. His childhood and youth were spent on the farm and ranch. The War between the States so upset educational institutions in the South that the subject of this sketch was deprived of the advantages of a high school and college education. But

being a man of exceptional native ability, possessing a mind of extraordinary capacity for concentration and adaption, he has by the rough route of experience amassed a stock of knowledge and information that splendidly equip him for the duties of the pastor.

His parents, Henry R. and Nancy J. Airhart, moved to Texas when our subject was quite young. The hardships and privations incident to frontier life fitted him for the privations and disappointments that come to the average preacher.

It can truthfully be said of him that he never sought an easy place. Hard work has always made an appeal to him, and to be invited to pastor a "down and out" church, so to speak, has always had a strong attraction for him. His delight seems to have ever been to go to a place where the cause that lay so close to his heart was languishing, and to throw himself, with all his energy and all his soul into the work of building up. Many South Texas churches can date their real vision, their first real uplift to the period of Mr. Airhart's pastorate. He comes as near filling the office of pastor-evangelist as any man who ever labored in South Texas. He was not satisfied to do ordinary pastoral work through fifty weeks of the year and have a revival season for the other two weeks. With him the revival season was on nearly all the time.

No great amount of his time is spent in "nursing" those already saved. His time is spent in efforts to win the lost. He

puts in more hours a day in seeking out the lost, in going into their homes, in giving Bible readings to them, in praying with and for them in their homes, in urging upon them the acceptance of Jesus as a personal Savior, than most men put in at their usual callings. It is the exception, rather than the rule, that some one does not make a profession and seek church membership at some of the Sunday services. With Mr. Airhart, the mere profession of conversion does not satisfy. He urges and insists that the new convert shall join the church and join now. He does not encourage waiting to attend to this important matter. Furthermore he does not invite the convert to joint "the church of your choice." He asks him, he insists that he join the Baptist church. He always has his Bible at hand and proceeds to prove from the Old Book that the Baptist church is the proper church to join and that to join any other is to fail to live up to one's full duty and privilege.

While he preaches the Evangel with great earnestness, he no less emphasizes the doctrines of his church. His first purpose is to lead the lost to accept Jesus. His next purpose is to trouble the baptismal waters. While he would not in an offensive sense intrude himself upon others, yet if a member of some other organization should express a desire to have more light thrown on some point of doctrine Mr. Airhart rejoices to take the Book and show from its pages what he conceives to be the right way. Should this procedure result in again troubling the baptismal waters the preacher in the case is not the least bit sorry.

He is bold to declare the whole counsel of God, as he understands it, never shirking for fear of wounding some one's feelings. He never makes a statement about doctrine that he does not prove from the Scriptures. He preaches a full gospel. He is not much given to union meetings. He is a man of boundless energy and works all the time up to the full limit of his strength. In his pastorates, he always finds plenty of work to do, and he does it. Still he frequently accepts invitations to hold meetings in other communities, where his zeal, his earnestness, his evangelistic fire and his untiring energy have enabled him to do a wonderful work. The dread expressed in the song, of going empty handed, has no terrors for him. If measured by real accomplishments and

achievements there will be many stars in his crown in the Great Day.

Mr. Airhart entered the active ministry rather late in life. He was converted at the age of twenty-three, but continued in secular business until 1888. From 1881 until he entered the ministry he was engaged in merchandising. During these years he took advantage of opportunities to teach music, both vocal and instrumental. As a musician he has unusual talent and no doubt his ability to sing the gospel has aided largely in his success as a soul winner. He is the author of several splendid song books, among which are "Song Gem" and "Awakening Melodies," and he is a joint author of "Soul Songs." Some seven of the earlier years of his ministerial activities he was engaged exclusively in evangelistic work. During most of this period he was associated with the lamented M. S. Kerby. Mr. Kerby himself being a musician of no mean ability, they formed an admirable team for the Master's work. Their vocal duets were a feature of their services and with their splendid voices and capacity for interpreting musical selections there were not many audiences that were not stirred to the depths by their soulful singing. Thousands of Central and South Texas people have been literally sung into the kingdom by these two consecrated servants of the King. He has baptised more than 4,000 persons.

The pastorates held by Mr. Airhart include Prairie Springs, Jewett, Buffalo, Marquez, Oakwoods, Heidenheimer, Rogers, Rosebud, Austin Second Street church, Yoakum, Lampasas, Runge, Devine, Alvin, Houston, Bishop Street, Kerrville, El Campo and, at present, Alice, all of which are in Texas. He also served Colorado Association as missionary for two years. Since entering the active ministry his entire time and energy has been given to the work. He has not stepped aside for any other enterprises whatsoever.

He was ordained at McDade, Bastrop county, Texas, on August 30, 1888. The presbytery consisted of Messrs. Thomas Morrall, F. M. Fleming, Dr. W. A. Jarrall and J. W. Gillespie.

Mr. Airhart is a constructive pastor. He is a builder. He is as near the ideal, when it comes to unselfishness, as any man can

be. His own interests are always subordinated to the interests of the Master's kingdom. Should opposition to him develop in any of his pastorates, that opposition never attains much magnitude. He simply gets out and leaves the place for some one else to fill. Nor does he wait until another good opening shows up for himself. He simply trusts God implicitly for a place and through these nearly thirty years of active preacher life he has never been idle except because of physical breakdowns on one or two occasions. He believes implicitly in the direction of God's Spirit in calls to pastorates. This writer happens to know one occasion where out of a vote of more than forty, one vote was recorded as against Mr. Airhart. It took a lot of persuasion to get him to accept the call, since he took the position that if God's Spirit was directing the call it would have been unanimous.

Mr. Airhart has always been a fighter for civic righteousness and against the liquor traffic. On this account he cannot always claim the warm friendship of every citizen of the community in which he lives. He is against evil of all kinds and is not content to merely be against it. He works against and fights against it. In these efforts he necessarily has to "rough it up" with the friends of the Wicked One and of course incurs their displeasure. But that does not deter him from his course. He makes no compromises with sin, whether among his amen corner brethren or in the downtown dives. He fights it open-handed and makes no apologies for his fight. If he happens to antagonize people with whom he works he does not apologize, but stands his ground.

As stated previously in this sketch, Mr. Airhart was denied the advantages of school and college training in his boyhood and young manhood, but spent two years of his early ministerial life in the Southern Baptist Theological Seminary, at Louisville Kentucky. The training he received there, coupled with his unusual native ability, has made of him a preacher of righteousness of marked success. Many who have had far superior opportunities and far superior equipment can not show more favorable results than he.

He is loyal to his denomination to the limit. No enterprise fostered by Southern Baptists is so unimportant or so insignificant as to be ignored by him. Any church he pastors will have ample

opportunity to contribute to the support of all the missionary, educational and benevolent enterprises that our State and Southern Baptist Conventions project.

Mr. Airhart is nearing the three score years and ten. According to nature's laws his work is nearly done. While in both body and mind he is still strong and vigorous, yet it must not be expected that he shall be able to do active work much longer. But with his unstinted faith, with his life well filled with good works, we doubt not that when the time comes he will step into the chilly waters, serene and unafraid. And if 'twere left with the hundred thousand and more Texas Baptists with whom he has lived and labored to pronounce the verdict it would be "Well done good and faithful servant." Nor do we doubt that the Sovereign Arbiter of heaven and earth will, at the final summons, pass this judgment upon this consecrated brother who fights the good fight and has kept the faith.

FRANKLIN JOSEPHUS AMIS.



Franklin Josephus Amis, son of William and Jane Pinson Amis, was born November 3, 1854, on his father's white oak plantation in Coweta county, Georgia. In his early years he was a student in the Daniel Walker High School, Newnan, Georgia, and in the George Looney High School, Hogansville, Georgia, in which he was prepared to enter the Sophomore class of the University of Georgia, from which he graduated in 1874. After leaving

college he spent several years in teaching school and in the manufacture of shingles. For two years he was president of Bowdon College, Bowdon, Georgia. He served with acceptance on the board of education of Coweta county, and for more than twenty years was a trustee of Welcome school, in Coweta county, which was located in the community in which he lived.

As a pupil he was ambitious, and by close application to his work and by his considerate and respectful deportment he won the commendation of his instructors. From young manhood he was inspired with high ideals and with a purpose to prepare for a life of service and usefulness. As a teacher, business man and preacher he has given expression to these ideals and has won and maintained the confidence and the esteem of all with whom he has come in contact.

On December 22, 1881, Mr. Amis was united in marriage to Miss Fannie Stinson Pitman, of Corinth, Heard county, Georgia, by Rev. George W. Colquitt. This union resulted in the promotion of the mutual happiness of husband and wife, and to them have been born four sons, C. M., W. H., F. J. and T. B. Amis, and two daughters, Mary Pitman and Jane Pinson Amis. The mother of these children has been a mother in deed and in truth, and at the same time she has been an ideal wife for a country preacher.

In the early Christian life of Mr. Amis he showed qualities of leadership, and the church of which he was member recognized that God had laid on him the obligation of preaching the gospel. Accordingly, in 1882, Mr. Amis was ordained to the full work of the gospel ministry in Whitesburg, Carroll county, Georgia. The presbytery was composed of Revs. George W. Colquitt, W. W. Roop and J. W. Hood. The ordination sermon was preached by Rev. George W. Colquitt, from the text: "Preach the Word."

The years which have followed that of his ordination have revealed that neither his church nor Mr. Amis was mistaken in recognizing that God had called him into the ministry. During all these years he has been a faithful preacher of the gospel, a tactful, sympathetic and successful pastor. His ministry has been confined, in the main, to Heard, Coweta, Carroll and Campbell counties. Among the churches which he has served as pastor in Heard county are Yellow Dirt, Enon, Bethel, Franklin, Glenlock and Corinth; churches in Coweta county of which he has been pastor are Elim, Providence, New Lebanon, New Hope, Grantville; churches served by him in Carroll county are Bowdon, Bethesda, Salem, Pleasant Grove and Tyus. He was also for a time pastor of Sardis church, in Campbell county. The terms of his service

as pastor of churches have been from one to thirty years. He was pastor of Elim for more than thirty years and of Providence for eighteen years; Bethel, ten years; Franklin, ten years; New Hope, ten years; Yellow Dirt, seven years; Enon, five years. In many ways he ministered to the families of these churches. He baptized many of the fathers and mothers, and then in turn baptized and married their children and officiated at the funerals of fathers, mothers and children. Few country pastors have been called into more homes where there was distress, that they might have comfort and counsel, than Mr. Amis, all of which is but an expression of the confidence and love in which he has been held as a minister of the gospel.

From the time of his ordination as a minister he has lived and preached in the same section, with the exception of some two years, and all the people have reposed confidence in him and loved him because his preaching has been Scriptural, his spirit like that of Christ, and his life exemplary and blameless. His ministrations, public and private, have been an inspiration to holiness for the many whose good fortune it has been to listen to his gospel messages and to note his humble, gentle, circumspect and Christlike walk and godly conversation. His theme has been and is now Christ and him crucified. He is not and never has been sensational, but always thoughtful, forceful and sound to the core. He has emphasized in his preaching repentance toward God and faith in the Lord Jesus Christ, and obedience as a manifestation of the presence of these Christian graces. He has always insisted that salvation is by grace, through faith, as the gift of God, and that good works were the sign of a new heart. While the pulpit efforts of Mr. Amis have been thoughtful, instructive, strong and always in accord with the teachings of the Scriptures, they have been made more effective by his consecrated life.

The influence of the humble life of Mr. Amis as a minister of the gospel, like the sweep of the deep-flowing river, has been used of God to bring men and women to Christ and into the churches, and to mould their characters into the likeness of the divine pattern. Though modest to a fault, the uplifting power of his life can never be estimated by any human measurement and therefore

will never be known until on that final day when the Judge of all the earth shall sum up and disclose the result. He has been and is serving his day and generation well by the will of God, and the people have given back to him, if not in money, yet in love, confidence and sympathy, good measure, pressed down, shaken together and running over. Though he has passed the meridian of life, and though the weight of years is beginning to press down upon him, he is still strong in body and mind and heart, and is in demand as the servant of the churches.

MATTHEW THOMAS ANDREWS.



Rev. Matthew T. Andrews, D. D., pastor of the First Baptist church, Temple, Texas, was born near Liberty, Amite county, Mississippi. His father, Thomas J. Andrews, was a man of culture and deep piety, and the Andrews family were among the earliest settlers in south Mississippi. His grandfather, Matthew Andrews, came from Fairfield district, South Carolina, and settled in Amite county, Mississippi, in 1817. Both father and grand-

father were members of the Ebenezer Baptist church, a church which celebrated its one hundreth anniversary in 1906. The father served the entire four years in the Confederate army, and died, of injuries received in the war, a few weeks before Matthew T. Andrews was born. To him belongs, therefore, the distinction of never having seen his father. His mother, Margret E. Andrews, nee Rollins, was a woman of rare graces, descending from one of the first families that settled in north Louisiana. Several children were born to the union, but all died in infancy except Matthew T. and one sister.

The home in which young Andrews grew up was a home where the grace of southern hospitality reigned lavishly. More particu-

larly was it a home where ministers of the gospel were welcomed. He remembers to this day and can recall the names and faces of the patriarchs of God who crossed the threshold of the home when he was a small child. One incident among them stands out above the rest: Rev. S. A. Hayden, D. D., now of Dallas, Texas, had united his father and mother in marriage, and was a frequent visitor to the home. Dr. Hayden was then pastor of the old Ebenezer church, where the Andrews family were members. Matthew T. was probably four or five years old, and had inherited from his mother the gift of song. At this early age he could sing by heart any of the hymns that were used in the services of the church where his mother attended. Dr. Hayden knew this, and when on one occasion the great country congregation failed in trying to sing "Pass Me Not, O Gentle Savior," which was then a new song there, he walked back to where young Andrews was sitting by his mother, took him in his arms and carried him to the front and stood him on a table that sat near the pulpit, and had him lead the congregation in singing that song. He remembers he did it, he knows not how well, but with less fear and trembling than he stands before a congregation now to preach.

He grew up on the farm and had only the advantages of the country public schools until he was grown. At eighteen he entered the Gillsburg Collegiate Institute, in Amite county, and worked his way through that institution and Mississippi College, by teaching in the public schools during and after the college term.

In 1887 he was married to Miss Theodosia Ernest Cook, also of Amite county, to whose fidelity and deep consecration much of his success in the ministry is due.

His first pastorate was at Amite City, Louisiana, where he remained four years. From Amite City he went to Clinton, Louisiana, from which place, after two years, he came to Texas. In Louisiana, Dr. Andrews gained recognition among the leaders while yet a young man. He was elected recording secretary of the Louisiana Baptist Convention in 1894 and held the position until he came to Texas. Having developed early in his ministry strong

evangelistic gifts, he held meetings in the principal cities and towns in Louisiana.

In 1898 he was called to the First Baptist church, Marshall, Texas. Here he had a successful pastorate of four years, paying off a large church debt and adding greatly to the membership and efficiency of the church. In 1902 he accepted a call to the First Baptist church, Marlin, remaining there nearly six years. He was one year at the First church, Lampasas, in connection with the Texas Baptist Encampment at that place, and had largely to do with the purchase of the Hancock Park for the Baptists, one of the prettiest encampment spots in the Southwest. In 1909 he was elected by the Education Board of the Baptist General Convention of Texas to be its Field Secretary, but after one year went back to the pastorate, accepting a call to the First Baptist church, Denton. Here he remained two and one-half years, and was very popular with the students of the two large State institutions located there. It is said that he preached to one of the largest sustained congregations of any man in the State. In 1912 he accepted an urgent call to the First Baptist church, Hillsboro, one of the largest and best churches in Texas. Here he remained seven years, until March 1919, when he accepted a hearty call to the First Baptist Church, Temple, Texas. He is happy in the esteem of this great church. He is much in demand for revival work in and out of the State. Perhaps the most remarkable meeting he ever held was at Baylor College, Belton, Texas, in 1909, when in an all-day meeting in the college chapel every unsaved student in the institution was converted. It is the outstanding experience in his and many a student's life.

He was for several years, until the consolidation of the boards of Texas, a member of the Education Board of the Convention, and took a leading part in its activities. Since the consolidation he has been a member of the Executive Board, which handles all the work of the Convention. When Baylor University was in the field for \$400,000 endowment, his church was requested by the trustees to release him temporarily, to assist in raising the money. The request was granted and he did the work successfully. He is also a trustee of the Southern Baptist Theological Seminary, at Louis-

ville, Kentucky. In 1908 the Texas Woman's College conferred on him the honorary degree of Doctor of Divinity, and in 1919 Howard Payne College, Brownwood, Texas, honored him with the same degree.

Dr. L. R. Scarborough, of the Southwestern Baptist Theological Seminary at Fort Worth, in his introduction to a volume of sermons being prepared for publication by Dr. Andrews, says of him: "He is a stalwart man, true, loyal, successful, virile, every inch consecrated to the main matters. He is a preacher with a brain and a heart. He is a pastor with the soul of a shepherd. He is an evangelist winning men week by week in his own and in other fields. His sermons bristle with truth, pulsate with love, breathe with power, and in them all is the compassionate note. He loves lost men. He sounds no uncertain, no unsound notes. He speaks the truth in love. He exalts his Master. He seeks to win men, and winning them, sends them out and on to win others. His volume of sermons will bless where it goes, and it ought to go far."

Dr. M. E. Hudson, of Marshall, in nominating Dr. Andrews for president of the Baptist General Convention of Texas, for which office he was defeated by the popular layman, Mr. M. H. Wolfe, of Dallas, said of him: "He has served on boards in this body for years, and in that capacity has demonstrated his ability for clear, constructive thinking, wise planning and able leadership. He has stood by the denominational program, leading his churches with a master hand into active sympathy and understanding of the worldwide ministry of the denomination. In the churches he has served, and where he now serves, his praise is on every lip, and the evidences of his constructive ability are on every hand. He is as modest as a maiden, seeks no notoriety, is wise in counsel, faithful in work, able in leadership, clean in life. He is, from head to foot, that 'noblest work of God—a man.'"

FLEETWOOD JAMES BALL.



Prominent among the pioneer Baptist preachers of Mississippi were Rev. Martin Ball and his brother, Rev. Lewis Ball. Rev. Martin Lewis Ball, son of Rev. Martin Ball, has for many years been a prominent figure in the State conventions of Tennessee, Arkansas and Mississippi. The wife of Rev. Martin Lewis Ball was Miss Lizzie McKay, and on March 16, 1876, was born unto them a son, who was given the name of Fleetwood James Ball, the

subject of this sketch. The birthplace of Fleetwood James Ball was Cherry Creek, Pontotoc county, Mississippi, where he spent the first three months of his life. With his parents he removed to South Carolina and thence to Fayetteville, Arkansas, thence to Jonesboro, Arkansas, then to Fulton, Kentucky, and thence to Paris, Tennessee.

The early education of Mr. Ball began under the teaching of his mother, a skillful and gifted instructor. His first attendance upon the public schools was in Jonesboro, Arkansas. When prepared for college he entered Ouachita College, Arkadelphia, Arkansas, where he spent one year, after which he entered the Southwestern Baptist University, at Jackson, Tennessee, from which he graduated with the B. S. degree in 1896, taking the C. H. Strickland first-honor medal for oratory on the day of his graduation. From 1896 to 1901 he devoted his time to the preaching of the gospel. In 1901 he entered the Southern Baptist Theological Seminary, at Louisville, Kentucky, in which he took the English course.

Mr. Ball was converted at the early age of thirteen, and united with the Baptist church at Jonesboro, Arkansas, of which his father was pastor. But he was baptized by Rev. M. D. Early. While a student in the Southwestern Baptist University at Jackson, Tennessee, Mr. Ball yielded to a call of God to preach the gospel and was licensed by the First Baptist church, of Jackson, on

October 5, 1892. Two years later, July, 1894, he was ordained to the full work of the gospel ministry by the church at Paris, Tennessee. The presbytery was composed of Dr. G. M. Savage, Revs. S. C. Hearne, Asa Cox, W. J. Beale, N. S. Castleberry and his father, Rev. Martin L. Ball. He preached his first sermon in June, 1893, at Liberty church, near Fulton, Kentucky.

The first pastorate of Mr. Ball was at Friendship church, Henry county, Tennessee, upon which he entered the second Sunday in March, 1894. This relationship was sustained nine years. He has also served Henry, Denmark, Malesus, Cottage Grove (twelve years), Erin, Union Academy, Mt. Nebo, Wildersville, Huntingdon, Parsons, Perryville and Decaturville churches during the twenty-five years of his ministry, preaching at each church only once a month, and to some of them in the afternoon of the day he preached elsewhere in the morning. His present pastorate, 1918, is the First church, Lexington, Tennessee, with which he has been laboring since December, 1902, a period of seventeen years. Under his leadership this church has developed in many ways. For the past five years it has maintained full time preaching.

As an evidence of the success of Mr. Ball as preacher and pastor, every church he has served has enjoyed a large increase in membership and in gifts to missions and benevolence. It was his delight to lead the congregations at Cottage Grove, Perryville and Lexington in the erection of new houses of worship. Although many flattering calls have come to him to fields in the cities and places of larger worldly renown, Mr. Ball has yielded to the impression to labor in fields of less note but offering equally as good opportunities for the uplift of humanity and the saving of souls.

Mr. Ball is a strong preacher of the old-fashioned gospel of Jesus Christ. For twenty-five years, in connection with his pastorates, he has spent much time in evangelistic work, in which he has been greatly blessed. In the evangelistic field he has labored principally in Tennessee, Kentucky, Missouri, Oklahoma, Arkansas and Mississippi. In connection with the meetings he has conducted there have been conversions and additions to the churches running up into the thousands.

On May 14, 1907, Mr. Ball was united in marriage to Miss Flossie Lee Melton, of Lexington, Tennessee. Their union has been fruitful in their mutual happiness and usefulness, and the home which they have made has been blessed with four children, Mary Elizabeth, Flossie Melton, Lily McKay and Martha Josephine. Mrs. Ball possesses exceptional gifts for making an ideal wife for a Baptist preacher. She passed to heaven on Sunday night, Dec. 8, 1919, five days after the birth of her last child.

During the college days of Mr. Ball he chanced to get printers' ink on his fingers by serving as editor of the monthly college magazine, *The Eatonian*. That ink developed in him an insatiable desire for newspaper work, and he has been identified with that avocation throughout his whole ministerial life. For several years he was joint editor with his father of the *Baptist Reaper*, published in Paris, Tennessee. Later he became corresponding editor of the *Baptist and Reflector*, of Nashville, Tennessee, which position he still holds. The contributions he makes to the columns of that publication every week are newsy and are read with interest.

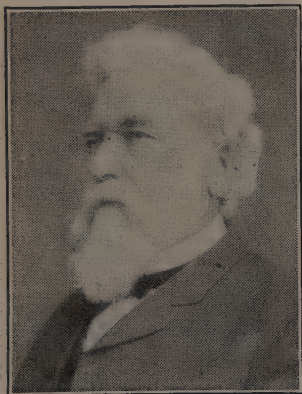
Mr. Ball has served his denomination in the capacity of moderator for several years of the Western District Association, and also moderator of Beech River Association, secretary of the West Tennessee Baptist Sunday School Convention for fifteen years, and recording and statistical secretary of the Tennessee Baptist Convention for many years. For nearly ten years he has been a member of the Baptist Mission Board of Tennessee. He is a general utility man in all the Baptist affairs of his State. Many alluring temptations have been offered him to enter the field of secular journalism, but the Baptist ministry has ever held the chief affection of his heart and his most loyal support. He has been and still is much in demand for Bible Institute work, commencement sermons and addresses and for dedication and ordination sermons. He would be untrue to the spirit of his ancestry did not the ministry have the first place in his heart.

Mr. Ball, while in college, was a member of the Sigma Alpha Epsilon fraternity, and on assuming the duties of the larger world life, he became a Mason, advancing to the Knight Templar degree of the York Rite, and the thirty-second degree of the Scottish Rite.

He filled practically every responsible office in the various degrees of the York Rite and attained widespread fame as an orator on occasions of Masonic import. He is also a member of the Independent Order of Odd Fellows, Knights of Pythias and Woodmen of the World.

Mr. Ball is small of stature, but strong in constitution, and therefore capable of doing a vast amount of work. His energy and industry are commensurate with his physical and mental powers, and few men can do more different things and do them well than he. He is still young in years and has accumulated a vast store of general information. In denominational affairs he is well versed, not only as to matters pertaining to his own State, but to the South and to the world. By reason of his education and long experience, he is capacitated for achieving still greater things in the Master's kingdom.

LEVI BALLARD.



The Ballard family is traceable as far back as the fourteenth century. Levi Ballard, the subject of this sketch, is a son of Joshua and Elizabeth Ballard, and was born on November 22, 1833, in Gwinnett county, Georgia. Benjamin Ballard, his grandfather, moved from Princess Anne county, Virginia, in 1783, and settled on Cam Creek, in Wilkes county, Georgia. The wife of Benjamin Ballard, the grandmother of Levi, was Katherine Ham-

mond, a native of Wilkes county, Georgia. Elizabeth Bennett, who married William Bryant, in Oglethorpe county, Georgia, was his maternal grandmother. Benjamin Ballard was the grandson of Captain John Ballard, of Yorktown, Virginia, whose father was Col. Thomas Ballard, a vestryman of Bruton Parish, and was one

of the makers of the early history of Virginia. His father was named Thomas, who came from Greenwich, England, to America with his father, William Ballard, in 1627, when he was only ten years old. William Ballard was a direct descendent of Thomas Ballard, High Sheriff of Kent, England, whose father was Sir George Ballard, butler to King Richard II. Sir George Ballard was the son of Fulco Ballard, who came to England in the train of Queen Phillipa in the fourteenth century. The family name Ballard is derived from the Flemish proper name, Ballat.

The ancestry of Levi Ballard has been distinguished for four centuries. In each generation the men of his family have occupied positions of honor and trust, both in Church and State. In England they were favorites of crowned heads, and in America they have stood to the front in business, politics and religion. Levi inherited the essential qualities of a business genius and of tactful leadership. In his long and useful life both of these qualities have been developed to a high degree.

Mr. Ballard received his early training, outside of the home, in the local schools of his community. The schools in his boyhood were very limited in their courses of instruction, and the terms were of short duration. Opportunities for high school and college education were few in those days. It was not his good fortune to enjoy the advantage of either. Having a strong mind, and not being afraid of hard work, he mastered the elementary branches of a liberal education. In his young manhood he entered the profession of teaching, first in Georgia and then in the West. His commanding personality won the respect of his students, and he was a success as a teacher from the very start.

At the beginning of the Civil War Mr. Ballard was teaching in the West. At the call of his country he laid down his profession and first became a member of the State troops. Later he joined the Fifty-sixth Georgia Regiment, and throughout the entire war was a gallant soldier. During the first period he was in the Western army, but during the latter part of that bitter struggle he was in Bragg's army, under the command of Johnston and Hood. The scenes of the campaign through Georgia and Kentucky and his experiences at Vicksburg have been the topics of many fireside con-

versations. It was at Greensboro, North Carolina, that he surrendered at the close of the war.

After the war Mr. Ballard settled on a farm in Campbell county, Georgia. Only those who lived through it can appreciate the difficulties of the Reconstruction Period. In spite of these and of the impoverished condition of the South, Mr. Ballard followed his agricultural pursuits with persistence and determination. In ten years he became one of the most substantial farmers in his section. His business ability led him to turn aside from tilling the soil and to enter the mercantile business. For ten years he was a successful merchant and dealer in real estate. While in the mercantile business he continued his farming interests.

After ten years of confinement in the store he went back to the freedom of the farm, and from then until now he has farmed on an extensive scale. Knowing how to save as well as how to make money, he is interested in a number of financial enterprises, being president of the Bank of Palmetto, stockholder in the Palmetto Cotton Mill and in the Fairburn Oil Company. Though eighty-five years old, his business judgment was never better, and he finds his highest temporal pleasure in looking after his various business interests.

Mr. Ballard is a staunch Democrat, but has not been obsessed with political aspirations. The people of his community and county have delighted to honor him by putting him in positions of responsibility and trust. In 1884-85 he represented his county in the Georgia Legislature. In 1888-89 he was a member of the State Senate. In the halls of legislation, as in his private business, he showed himself a man of superior judgment. It was known by his colleagues that he would be on the right side of every moral question. As the representative of the people he served them faithfully and well. It has been the habit of his long life to guard the interests of his community, county and State, and to be no less loyal to his national government. When he surrendered at Greensboro, North Carolina, after four years of gallant service in the interest of the Confederacy, he returned to the stars and bars with as unswerving devotion as if there never had been a

Confederacy. The sincerity of that devotion has stood the tests of more than a half century.

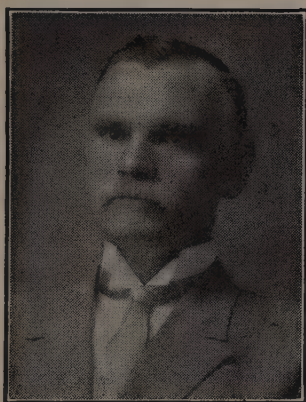
Mr. Ballard was converted in 1858 and united with the Ramah Baptist church, being baptized by Rev. John S. Dodd. On a beautiful plat of ground, almost in front of his stately home, is the Ramah Baptist church, of which he has so long been a devoted member. Ramah is a member of the Western Association. When the Fairburn Association was formed, Mr. Ballard was unwilling for his church to go into its constitution. The ties of friendship between him and such men as Rev. H. S. Reese, J. B. Ware, John D. Simms, A. D. Freeman, L. N. Orr and others were too strong and of too long standing to be broken. These men, with Mr. Ballard, have been familiar figures in the Western Association for more than forty years, and those who survive still attend its annual sessions. Ramah church has occupied a conspicuous place in the community in which it is situated and in the town of Palmetto, near the incorporate limits of which it stands. It has been the mother of nearly all the churches in that immediate section, including the Palmetto church. For more than twenty-five years the lamented Reuben C. Rhodes was its honored pastor. It was his dream to erect for the church a stone structure adequate to accommodate the large congregations which attended its monthly services. Reuben Rhodes found in Mr. Ballard a staunch friend and supporter. But for his generosity the stone building would have been a practical impossibility. Strong preachers from the early years have been pastors of Ramah, and Mr. Ballard has been one of the chief instruments in securing their services and in giving them material support. He is a Baptist of the old school and does not hesitate to stand for the defense and proclamation of Baptist principles.

On December 18, 1861, Mr. Ballard married Miss Sarah Smith Harrison, daughter of Nathaniel and Sarah Harrison, of North Carolina. Of this union twelve children were born, the following of whom are living: Villeta, now Mrs. Chas. B. Moseley; Nathaniel H. Ballard, one of the leading educators of Georgia; Cora V., now Mrs. T. P. Arnold; Maude, now Mrs. C. W. Hudson; Mabel, now Mrs. Rush Irwin, and Jacob H. Ballard. The Ballard home

has been a favorite place of entertainment, not only for the pastors of Ramah, but for hosts of others, preachers and friends.

Mr. Ballard is a high type of the old Southern gentleman. In his long and useful life he has helped many of his fellows on the way to success. The less fortunate have shared his benefactions and he has been a generous contributor to Christian and benevolent institutions. As he faces the setting sun of his earthly career he can look back over a well spent life and forward to a happy reunion with those who have gone on before.

WILLIAM LUTHER BLASINGAME.



William Luther Blasingame was born in Walton county, Georgia, June 12, 1860. There were troublous times in this country when he came into the world. The war clouds were gathering thick and fast, and before he was a year old the death grapple between the North and the South began. William T. Blasingame, his father, enlisted in the Confederate army in 1861 and was assigned to the western division. A year later, in 1862, he died in Vicks-

burg, Mississippi. Mrs. Mary Matildah Rains Blasingame, was left a widow with five small children. Two of these died while quite young. The other three, Josiah, William Luther and Mrs. R. A. Cook, are still living. Josiah is a prominent business man, and has his home at Jersey, Walton county, Georgia. He has represented his county several times in the Georgia legislature, is a deacon of Alcova Mountain Baptist church, and moderator of the Appalachee Association. Mrs. Cook, who has been bereft of her husband, lives at Social Circle, Walton county, Georgia, and is an active member of the Baptist church.

The Blasingame family is of Scotch descent, and the present generation bears the marks of their ancestors, in appearance, in-

dustry and determination. The grandfather of William Luther was Powell Blasingame, and his grandmother was Martha Starke. Josiah Barrette and Mary Rains Barrette were his maternal grandparents. These two families were among the early settlers of Georgia, and they reared large and influential families. They were planters, and they educated their children in the school of honest toil, and gave them such literary training as the schools of the times afforded.

William Luther was reared on the farm, and in his early years experienced the hardships common to boys who were brought up by widowed mothers during the Reconstruction Period. The schools of that time offered very limited courses of study, and their terms were only a few months in the year. The children could ill be spared from the farms, and the parents were scarcely able to pay the necessary tuition. Mr. Blasingame received his most valuable instruction from his godly mother, and her noble Christian life was one of the greatest factors in shaping his character for usefulness. A collegiate education being beyond his reach, he left the farm at the age of twenty-two and accepted the position of clerk in the store of Abercrombie and Blasingame, at Jersey, Georgia. As on the farm, so in the store he was not afraid of hard work. By the tactful exercise of a vigorous mind and body he became a successful salesman and soon acquired a working interest in the business. In 1905, he disposed of his interest in the business and moved to Winder, Georgia, where he has since been engaged in the banking and insurance business.

In 1885, Mr. Blasingame was married to Miss Lillie Starr, the oldest daughter of Mr. and Mrs. S. A. Starr, of Loganville. To them have been born two sons and three daughters. Two daughters are now living: Miss Starr, who married Lieutenant H. A. Carithers, Jr., and Miss Robbie, who married Col. R. H. Kimball, both of Winder, Georgia.

Mr. Blasingame was converted in 1874, when he was only fourteen years old. In those times children of that age were not encouraged to join the church. It was not until 1885, when he was twenty-five years old, eleven years after his conversion, that he united with the Alcova Mountain Baptist church, in Walton county,

and was baptized by Rev. John C. Burton, on the 28th of August. As in business, so in his church he became an active member in all its work. In recognition of his piety and leadership, the church elected him to the office of deacon on the third Sunday in May, 1893. Feeling his unfitness, he declined to accept the office and to submit to ordination until February, 1894. The presbytery was composed of his pastor, Rev. T. E. McCutchen, and his brother, Josiah Blasingame, and his brother-in-law, Dr. R. A. Cook. From 1894 to 1905 he was an active and an efficient deacon of the Alcova Mountain Baptist church.

Upon his removal to Winder, Georgia, in January, 1905, he united with the First Baptist church of that city. In the short time of two months his interest and devotion were recognized, and in March the church elected him as an active deacon. In recognition of his fitness for the office, his fellow deacons made him chairman, and for twelve years he has held that important position. Perhaps no church in Georgia has enjoyed greater and more continued prosperity during this period than the First Baptist church in Winder. To that prosperity Mr. Blasingame has been a liberal contributor.

Mr. Blasingame has always been progressive in educational and religious movements and has taken an active interest in Bible school work, is a regular attendant at prayer meeting, and no more loyal Baptist is to be found in all the State. One of the pleasing things in his long and useful life has been the fact that the churches of which he has been a member have been evangelistic and have received yearly goodly numbers of additions by baptism.

Seldom is a man found in these days of materialism who gives so largely of his time and talents to the Lord's work as does Mr. Blasingame; and yet it pays in a financial way, as evinced in his own life. No little of his prosperity in the financial world is due to his loyal service to Christ and his church. He is a loyal supporter of his pastor, and holds the respect and love of all the people of his city, regardless of denominational affiliation. He is a leading spirit in the North Georgia Trust and Banking Company, though he declined to accept the position of director after having been elected by the stockholders. Next to his family and Savior

he loves the First Baptist church of Winder, to the building of which, financially and spiritually, he has contributed so largely.

Mr. Blasingame readily multiplies his friends, and as easily maintains their friendship. He is a man of pleasing address, his countenance bearing the marks of a spirit of optimism. There is nothing light in his personal demeanor; on the other hand he is a man of gravity, a man of conviction and of courage to give wise expression to his convictions. He is a type of citizen and Christian which needs to be greatly multiplied in these days when shams in both respects unhappily abound.

ROBERT LEWIS BOLTON



Here is one of the most gifted and efficient of the younger Baptist ministers of Georgia.

He was born at Milner, Georgia, November 15, 1883. His grandparents were all of sturdy Irish and Scotch-Irish stock, coming to Georgia from South Carolina. Two of the four grandfathers were ministers of the gospel, one of them being a Baptist and the other a Methodist. The Methodist forbear approached the Baptist position in at least one point, viz., in his belief in immersion as baptism, which he administered to the father of the subject of this sketch. These grand-parents were: Alfred Perdue and his wife, Mary Ann Mabry, on the maternal side; John Marvin Bolton and his wife, Elizabeth Dover, on the paternal side.

William H. Bolton and Lorina H. Perdue were married December 3, 1876. They made an ideal home—a home where religion was dominant, where family worship was maintained, where good religious literature found a place, where preachers were welcome and where they often came. In this godly and intelligent home

were reared five sons. Two of them live in Griffin, Georgia, where W. H. Bolton, Jr., is superintendent of the schools for Spalding county, and H. A. Bolton is deacon in the First Baptist church. W. O. Bolton is a deacon in Newnan, and C. W. Bolton lives in Cedartown. The sons were all brought to Christ while yet in the home where they grew up a priceless tribute to the character of the home.

It was of such parents that "Lewis" was born, and in such a home he was brought up. He received his earliest school training in the schools of his native county. His education was continued at Gordon Institute, Barnesville, Georgia; Mercer University, Macon, Georgia; and the Southern Baptist Theological Seminary, Louisville, Kentucky. At Mercer he graduated in June 1906, with the degree of Bachelor of Science. At the Theological Seminary he graduated, two years later, with the degree of Graduate in Theology.

While still at Mercer University, April 30, 1906, he was ordained to the gospel ministry, at Milner, by a presbytery consisting of J. A. Drewry, W. T. Smith, J. W. Johnson and E. J. Forrester. On the afternoon of the same day, at Milner, he preached a very effective sermon, which was a presage of the kind of ministry that he was to exercise.

During his college course, he served churches at Hillsboro and Irvington. At the same time he also actively engaged in the Y. M. C. A. work of the University. In the course of his service as committeeman charged with the program of the daily devotional meeting, he performed a most marvelous feat. It had been decided to conduct a series of evangelistic meetings at the hour of the regular evening devotional service, and it fell to his lot to act as leader, the Association having decided, in conference with members of the faculty, to call in no outside help, but to lay the responsibility of the unsaved students upon the hearts and efforts of the saved ones. For several weeks young Bolton stood up each evening and spoke to his fellow-students; and the meeting was the best that the university has had in at least a dozen years.

During vacation from the Seminary in the Summer of 1907, Mr. Bolton supplied the church at Thomson, Georgia, and gave

great satisfaction to the brethren there. From the Seminary, June, 1908, he went to the Valence Street church, New Orleans, Louisiana, where he wrought faithfully and well, and from there to Millen, Georgia, in October, 1911.

At this juncture he greatly increased his already admirable equipment for his work by taking into partnership a beautiful and accomplished daughter of North Carolina, Mrs. Lizzie Griffith Compton. The marriage was solemnized October 4, 1911. Three children have blessed their home, Elizabeth Grier, Robert Lewis, Jr., and Louise Isabel.

In Millen his ministry was vital and dynamic. Not only in his church but in the city also he was a force for righteousness that had to be reckoned with. From Millen he went to Madison, Georgia, January, 1918, where he has already taken a strong hold upon the city and won a high place in the esteem of his people.

Lewis Bolton has everywhere been a leading spirit among his fellows, and his talent has been readily recognized. While at college he was one of the editors of the *Mercerian*, the college publication; he was one of the officers of the Y. M. C. A. of the college, and was class orator at his graduation. Just out of college he was elected moderator of the Centennial Association, of which his home church at Milner was a member. During his pastorate at Millen he was chairman of the executive committee of the Middle Association, of which the Millen church was a member. For two years he served as a member of the Georgia State Board of Missions.

Mr. Bolton has a fine evangelistic talent and has held many series of meetings that were very fruitful. He has held such meetings at various places in South Carolina, Georgia and Louisiana.

It is the hope of his many friends that this fine, manly specimen of the pastor, the evangelist and the promoter of civic betterment may live yet many years and labor even more successfully than ever before.

ALBERT RICHMOND BOND.



It was a Baptist ancestral tree that flowered and fruited into the life of the subject of this sketch. The records show that maternal and paternal lines of parentage contributed each its share of Baptist influence. Elder John Bond, the grandfather, served a country church as pastor for thirty-nine consecutive years,—a distinction calling for an unfolding power of ministry.

Albert Richmond Bond was born March 9, 1874, to James Houston Bond and Mary Cason Bond, in Wilson county, Tennessee. His father had just been graduated in medicine by the University of Nashville when the clarion call of the Confederacy sent him into military service where he gained a captaincy.

Though born in the country, he was reared in the city of Nashville, the family having moved there when he was about four years old. Without interruption he passed through the city schools, being graduated from the Fogg High School in June, 1892. He then entered the University of Nashville, Peabody College, where he received the degree of Licentiate of Instruction in 1894, and Bachelor of Arts and Master of Arts in 1895. He has the sole distinction of being the only one in the history of the college to receive the bachelor and master degrees at the same time. He took an active part in the life of the student body, serving as president of the Students' Christian Association and of the Erosophian Literary Society; he represented the latter in the annual debating contest with the Agatheridan Literary Society in 1895, winning the medal. He also served as assistant librarian.

Dr. Bond supplied for the Central Baptist church, Nashville, Tennessee, for Dr. Geo. A. Lofton, during the Summer of 1895, and in the Fall entered the Southern Baptist Theological Seminary, Louisville, Kentucky. He finished the full course and five post-graduate studies, receiving the degree of Master in Theology

in 1898. During his second year he was department editor of the *Seminary Magazine*, succeeding then to the place of editor-in-chief, in which he was signally successful. He also acted as the seminary correspondent for three years for the *Baptist and Reflector*.

Dr. Bond was converted at the age of thirteen and was baptized by Dr. Geo. A. Lofton, pastor of the Central Baptist church, Nashville. Immediately he became active in church work, being elected secretary and treasurer of the mission Sunday school. He continued in this work until a chapel was built and a congregation secured; as a young preacher he held services at the mission. The Centennial Baptist church is the result of this mission work.

He was licensed to preach in 1892 and ordained in 1895. In the council were, among others, Drs. Geo. A. Lofton, I. J. Van Ness, J. M. Frost, Edgar E. Folk and J. O. Rust. He preached frequently during his college and seminary days, though he did not serve as pastor until his graduation from the Seminary.

After graduating from the Seminary in June 1898, Dr. Bond engaged in supply and evangelistic work until January 1, 1899, when he became pastor of the Magnolia and Brookhaven, Mississippi, churches. Here he remained for a year and a half, resigning because of ill health. After two months of recuperation he accepted the pastorate of the Pembroke, Kentucky, church, where he remained for three years, then accepting work with the Price Hill Baptist church, Cincinnati, Ohio, in order to engage in mission service among the Catholic population. His next pastorate was with the church at West Point, Georgia, for three years, Marietta, Georgia, three years. After a period of social service in the Associated Charities of Memphis he was pastor at Clarksdale, Mississippi, and Aberdeen, Mississippi. In 1914 he moved to Nashville, Tennessee, to engage in literary work while recuperating from an operation. In November, 1915, he accepted the pastorate of the Franklin, Tennessee, church, serving until May 1, 1917, when he resigned to become editor of the *Baptist and Reflector*.

As a pastor Dr. Bond has sought to give a distinctive trait to his church life in the development of the membership in sincere

piety and denominational loyalty. His churches have grown in missionary zeal and liberality.

December 20, 1898, Dr. Bond was married to Miss Ruth Pugh, of Clarksville, Tennessee. Mrs. Bond was an A. B. graduate of the University of Nashville, Peabody College, and was a brilliant speaker and writer. She published a number of booklets for use of Women's Bible Classes, besides being a frequent contributor to the Sunday school periodicals and magazines. One son, Richmond Pugh Bond, was born to them. Mrs. Bond died at Aberdeen, Mississippi, June 6, 1914.

The distinct contribution that Dr. Bond has made has been along literary lines. For many years he has been a frequent contributor to the periodicals of the Sunday School Board and to the religious press. In 1910 the American Tract Society of New York published his book, "The Master Preacher: A Study of the Homiletics of Jesus." Dr. E. C. Dargan in the introduction says: "The selection of topics, as shown in the chapter headings, is alike comprehensive and discriminating, giving evidence of careful thought and of a vigorous grasp of both details and general principles. The treatment of the topics exhibits first-hand and thorough study. The author's wide reading is apparent, but he has not been content to be a follower only. And, so, in addition to its general and special value as a contribution to a want in our literature, the discussion has a newness and suggestiveness of its own." A reviewer of the book writes: "The author has produced a masterpiece as to the preaching of Jesus. The thought moves along the line of His Preparation, Audiences, Themes, Rhetorical Forms, Parables, Miracles, Personal Delivery, Simplicity and Originality, with Dramatic Power, His Authoritativeness, and above all his Messianic Consciousness as the source of his marvelous preaching power. No student of the life of Christ can afford to be without this volume, which emphasizes facts not duly appreciated." Dr. Bond has two other books in course of preparation, entitled, "The Cross in the Door: A Study of the Cross in Experience and Culture," and "The I AM of Jesus: A Study in the Affirmation of Christhood."

Upon the death of Dr. Edgar E. Folk, the editorial work upon the *Baptist and Reflector*, Nashville, Tennessee, was assumed temporarily on March 1, 1917, by Drs. I. J. Van Ness, William Lunsford, and Dr. Bond; it was understood that the details should be looked after by Dr. Bond. Having purchased the stock in the paper formerly owned by Dr. Folk, who had for so long been editor of the *Baptist and Reflector*, Dr. Bond became editor and manager. The brotherhood has given Dr. Bond a cordial welcome into his responsible place. The other two members of the Editorial Committee give an apt expression of such welcome and confidence: "It is a great pleasure to commend the new editor. As an editorial committee we had no part in the negotiations which led to the purchase of the paper, but it has met with our heartiest approval, for we have found him during these weeks prudent, conservative, true and efficient. We have watched his work with peculiar interest because we shared in a measure the responsibility with him, and we have found nothing to disapprove. Dr. Bond has been known to us for a long time, and we gladly bear testimony to his character as a man, his loyalty as a Baptist, and his effectiveness as a worker."

In 1910 the degree of Doctor of Divinity was conferred on him by the Florence University, Florence, Alabama.

ALONZO LEWIS BRANTLEY.



Few men have achieved a larger degree of usefulness under adverse conditions than A. L. Brantley. Sustained by a strong will, a firm determination, a deep sense of duty and an abiding faith in God, he has carved his way through difficulties which would have quite vanquished less resolute minds.

Alonzo Lewis was the first born of W. G. and E. R. Brantley, and the eldest of a family of ten children. He was born in the southern part of Wash-

ington county, Georgia, January 21, 1853. His life up to manhood was spent on the farm. He grew up without any schooling at all. From early boyhood he was inured to hard work, and thus laid the foundation for a courageous career that quailed at no obstacle. He had the will, and the way opened up as he pressed onward and upward. He was converted when a child, but he did not confess Christ until he was sixteen years old, when he joined Mt. Moriah church and was baptized by J. W. Coston. It was at this age that he felt called to preach, but a total lack of education and other needed preparation delayed his entrance upon the work to which God had called him.

On January 21, 1874, he was married to Miss E. F. Johnson, and the event proved that he had made a wise choice. This good wife has been a helpmeet indeed to him through all the struggles and hardships it has been his lot to pass. She has cheerfully shared all his burdens and responsibilities and contributed much in the promotion of his success and usefulness. This union has been blessed with eight children, four dying in childhood, and four, a son and three daughters, now living, and all active and useful members of the church. He did not want his children to have to struggle under the embarrassments which had so encumbered his life. He purposed to give them a liberal education, which under God he did. They have had fine advantages, which they have

wisely improved, and thus fitted themselves for spheres of large usefulness. The son is a very popular physician, with a large and growing practice.

At thirty-one years of age he could barely write his name, and was totally unacquainted with the simple rudiments of grammar and arithmetic. At this age he entered the school at Riddleville, then under the care of Rev. J. J. Hyman. He applied himself with great diligence that year, and made rapid progress. The next year he taught school, earning sufficient means to enable him the following year to enter Tennille High School, under Prof. W. L. Duggan. The work he did that year was a great help to him, qualifying him to higher and more remunerative work as teacher. After teaching two more years, he entered Mercer University, where he remained two years, studying theology under Dr. J. G. Ryals and completing the Freshman class in the regular course. During these two years he served four churches, all of which were some distance from Macon. Hence it required the sacrifice of much-needed rest to make the necessary trips. Consequently, the wear and tear upon his physical powers was too great for endurance, and so he had to leave college.

He has been the pastor of a large number of churches, among them Swainsboro, Union in the Mount Vernon Association, Mt. Moriah, Oak Chapel, Garbutts, Russellville, Downs, Midville, Sardis, Bethlehem, McDonald Branch, Green Hill, Newington, Turkey Branch, Brewer, Big Horse Creek, Scarboro, Clito, Macedonia and Union in the Middle Association. Some of these pastorates were of many years' duration, at McDonald Branch for thirteen years (where he is still pastor); Sardis, ten years; Macedonia, fourteen years; Downs, fifteen years; North Newington, twenty-eight years. Here he is still pastor. At present he is serving five churches.

As a pastor he has been very successful. Hundreds have been baptized by him and built up in the faith of the gospel. Churches in his charge have grown in numbers and zeal and become noted for their activity and benevolence. Notwithstanding his educational disadvantages, with a vigorous mind and close, hard study of the Word of God, he has attained a laudable proficiency as a

pure gospel preacher. He has the happy faculty of bringing out of the Scriptures things new and old, to the entertainment and edification of his hearers. He never fails to give his congregation something worth taking home with them. He is never dry, and always attracts and holds the attention of his audience.

Since he entered the ministry he has been closely identified with all our denominational enterprises, and has proved himself a staunch friend to all the benevolent institutions fostered by our denomination. He has ever taken a very active interest in the religious training of the children and in the growth and promotion of Sunday schools. Every branch of church work has his constant and prayerful attention. For a number of years his labors have been seriously hampered by rheumatism. Still he has done an amount of work rarely surpassed. He is now, and has often been, honored with the moderatorship of his association, and always presides with modesty, dignity and intelligence. Everywhere and at all times he "wears the air of a consecrated servant of God."

No trait in his character is more conspicuous than his hospitality. He knows full well how to make his guests feel free and easy and happy in his pleasant home, as all who have visited him can testify. He has an ample plantation and a congenial home—entirely unencumbered.

A. L. Brantley, while interesting as a public speaker, is not possessed of the cultured graces of oratory. His manner is that of a man deeply in earnest, thoroughly convinced of the truth of that which he enunciates and profoundly anxious in his endeavor to produce conviction in the hearts of his hearers. His style is didactic rather than hortatory; intensely earnest rather than profound; yet at times he warms up with his subject and bursts into an impassioned strain that stirs the feelings of his audience profoundly. He loves to preach the gospel. He never tires of telling the "old, old story of Jesus and his love." He is a very laborious pastor. He never slackens his efforts in the prosecution of his work. He is ever studying and planning for the edification and development of his people. He is endowed with a peculiar fitness to deal with the sick, the distressed and the bereaved, and to ad-

minister to them instruction and consolation. Many more years of increasing usefulness, it is hoped, are yet in store for him.

JOHN E. BRIGGS.



John E. Briggs,—pastor, evangelist, missionary and traveler,—firm believer in the subjective as well as the objective perseverance of the saints,—a sinner saved and kept by grace. He is a militant pacifist who believes that Baptists should put their heads together rather than their heels, and that they should lock shields rather than horns. He is a philosopher, never losing balance through super-bouyant optimism and never discouraged though the odds

seem overwhelming. Above all, he is a man who believes that God answers prayer.

When asked for this sketch of the life of Mr. Briggs, the writer's first thought was of the Seminary days and of the inspiration which came through the prayer life of his fellow student. Any night after all the lights were out, one passing a certain room could hear a voice raised in supplication. Then reports would come from his field of labor, wonderful reports of souls saved and great offerings for missions, and, when asked how these things came to be, the simple answer of him who wrestled through the night was this: "God answers prayer and brings things to pass." How much of the wonder-working of his life since the Seminary days is due to this unbroken connection with the divine power house, will not be known until in eternity we look upon the majestic structure of gold and silver and precious stones which he has been building throughout the years.

John E. Briggs was born July 12, 1873, in Bushy Fork Township, Person county, North Carolina.

He was converted on the fifth Sunday in July, 1888, while riding horseback from a revival meeting at Clement church, Person county, North Carolina, where two months later he was baptized by the Rev. J. H. Lamberth.

Though for years he felt a call to the ministry, it was not until during a serious and prolonged illness that he made the final surrender, and from that time every energy was devoted to preparation for his great life work.

He received his early education in the public and private schools near his home, and later at Bethel Hill Institute, Bethel Hill, North Carolina. Until nineteen he did farm work in the summer and attended school during the winter months. At nineteen years of age he became assistant cashier of the People's Bank, Roxboro, North Carolina. In September, 1894, he entered Mercer University, Macon, Georgia, where, aided and encouraged by that consecrated layman, Calder B. Willingham, he graduated with the A.B. degree in June of 1898. During his Junior year he was awarded the medal for the best original oration. He entered the Southern Baptist Theological Seminary, Louisville, Kentucky, in October, 1898, graduating with the Th.M. degree May 28, 1901. During the three Seminary years he did much post-graduate work, but did not apply for any further degree.

He was formally set aside to the gospel ministry just before his graduation from Mercer University. On April 20, 1898, the ordination services were held in the First Baptist church of Macon, Georgia, the presbytery being composed of Dr. E. B. Carroll, Dr. W. A. Nelson, Dr. Millard A. Jenkins and Dr. Jacob L. White.

His pastorates have been Bellevue Baptist church during his Senior year at Mercer; Millville, Kentucky, and Lancaster, Indiana, while in the Seminary; Greensboro, Georgia, and the Siloam Baptist church for three years after leaving Louisville. He did State Mission work under the Mission Board of the Georgia Baptist Convention during most of 1904, preaching in tents, school houses and brush arbors. From 1904 to 1909 he was pastor at Capitol Avenue, Atlanta, Georgia, and for the past nine years has been the leader

of the great Fifth Baptist church of Washington, District of Columbia.

In every field "God has answered prayer and brought things to pass" in a very wonderful way.

While at Capitol Avenue, the membership of the church and the attendance of the Sunday school doubled, although the South Side and Grant Park churches were during this time organized in the immediate community. Eleven hundred were added to the church in five years. The Capitol Avenue B. Y. P. U. became the greatest in the State and one of the greatest in the world. The building debt was paid off and plans outlined and some money raised towards the present commodious Sunday school rooms. Under the inspiration of his ministry and daily life, the Rev. H. L. Grice felt called to the gospel ministry, and the Rev. Thurman McCoy was baptized and later ordained. It was his privilege during this pastorate to baptize Dr. J. McF. Gaston, who, with Mrs. Gaston, went as a missionary to China. The church assumed the support of Dr. and Mrs. Gaston in addition to their great share in all phases of missions, benevolences and charities.

The pastorate at the Fifth Baptist church of Washington evidences even more wonderfully the power of God working through the leader of the people. The annual reports to the Columbia Association for the past seven years show 661 additions by baptism and 405 additions by letter, restoration and statement, a total of 1,066. The contributions have averaged something more than \$15,000 a year, about one-half of which has been expended for missions, education, benevolence and social service work. The present membership of the church is 1,240 and the average Sunday school attendance for the past year has been 740. In addition to the pastor and a city missionary, the church at this time is supporting:

1. The Rev. Alex. Westel, who works among the foreign speaking people of Missouri.
2. Miss Gertrude Joerg, missionary to the Spanish speaking people of Tampa, Florida.
3. Dr. R. E. Chambers, head of the Chinese Baptist Publication Society, Canton, China.

4. Dr. George Green, medical missionary, Ogbomoso, West Africa.

5. A native Chinese preacher, pastor of the Meador Memorial Chapel in China.

6. A native missionary in Persia.

During the Washington ministry, the joy which came to the pastor in other fields has been increased by seeing many who sat under his ministry led into the consecrated service of the Master as preachers of the gospel. Among these are the Rev. M. R. Japhet, who is pastor of the Washington Heights Baptist church, Pittsburg, Pennsylvania, and the Rev. William Barlow, pastor of the Baptist church at Berlin, New York.

The blessing which has been evident in every field shows that Dr. Briggs has a marked talent for organization and co-operative work, not only in his own church but in the broadest denominational and social service connections. The result of his ministry has been the preaching of the gospel to every creature, in the home land and in the lands beyond the sea.

This breadth of denominational leadership has been recognized by his brethren. For the past twelve years he has been a member of the Home Mission Board, for many years he has been a trustee of the Southern Baptist Theological Seminary at Louisville, Kentucky, and is at present the moderator of the Columbia Association of Baptist churches in the District of Columbia.

He has traveled extensively in his own and in foreign lands. He is a popular preacher in London, and is in demand whenever in that great city. In 1912 he toured Palestine and the Bible lands and lectures frequently on the various inspirational and educational phases of his world-wide journeys.

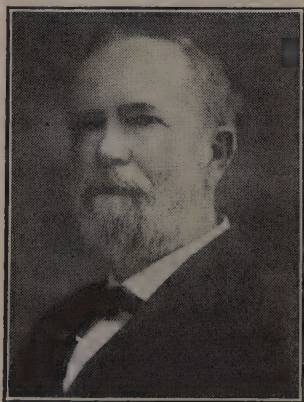
His one glory is in preaching the simple gospel of the Christ, and his endeavor is that every sermon shall point plainly to the cross. Due to the great ingatherings of souls in his local work, many invitations come to him for revival meetings, and he always accepts regardless of remuneration when conditions on his own field permit.

On September 24, 1902, he was married to Mrs. Marion T. Law of Portsmouth, Virginia, a lady of broad culture, charming personality and many graces. She has been to him a true help-meet and a constant inspiration in his work.

Though a native of North Carolina, a graduate of Mercer University, of Macon, Georgia, and a resident of the District of Columbia, Richmond College, Richmond, Virginia, conferred upon Mr. Briggs the honorary degree of Doctor of Divinity, on June 4, 1918. This was a high but well-deserved compliment, and Dr. Briggs wears his honor with becoming dignity.

Still young in years, strong in body and highly cultured in mind and heart, he uses well his exceptional opportunities in the national capital. His splendid gifts and his vast store of technical and general information, together with his large experience as a leader of men, make his future full of fond anticipations for ever-enlarging usefulness.

REV. HENRY A. BROWN.



One of the best known and most universally beloved ministers in North Carolina is Henry A. Brown, of Winston-Salem. Dr. Brown was born in Rockingham county, North Carolina, September 28, 1846. His paternal grandfather was a soldier in the Revolutionary War, and his father's mother was a relative of Sam Houston.

At the age of seventeen Henry Brown entered the Confederate Army, and, though a mere youth, was one of the most valiant soldiers in the Confederacy. In 1865, soon after his return from the army, he was converted, and was baptized by Rev. F. H. Jones, a missionary of the State Board of Missions. Simultaneously with his conversion came the impression that he

should preach the gospel. The South was devastated, and young Brown had a hard time securing his education. While attending preparatory schools in Guilford county, he preached to the country people, who heard him gladly.

In his twenty-second year Mr. Brown entered Wake Forest College, from which institution he graduated with honor in 1871. In those days it was customary to have a salutatory address, delivered in Latin, by some member of the class whose scholarship entitled him to that distinction, and this honor fell to Henry Brown. In 1891, just twenty years after his graduation, he delivered the alumni address at Wake Forest College. Some years ago the college honored itself by conferring upon him the degree of Doctor of Divinity.

In 1871 Dr. Brown was ordained to the ministry, in the church at Yanceyville, in Caswell county. The ordination sermon was preached by Dr. W. M. Wingate, then president of Wake Forest College, and the prayer was offered by Rev. F. H. Jones, who baptized him. His first regular work was in Rockingham and Stokes counties, as a missionary of the State Board of Missions. During the two years that he labored on that field he traveled long distances on horseback, and preached in protracted meetings almost continuously during the summer and fall months. Under his ministry on this mission field nearly two hundred were added to the churches. This continuous preaching and singing, under all sorts of unfavorable conditions, much of it being in the open air, brought on an affection of the throat, which made it necessary for him to give up preaching for twelve months.

Dr. Brown was called to the Baptist church in Fayetteville, North Carolina, and entered upon his work there in September, 1874. For three years he was pastor in Fayetteville, during which time a large debt was paid off, important improvements made on the church building, and a fine congregation built up. In 1877 he was called to a little mission church in Winston-Salem. Though his people in Fayetteville were devoted to him, and urged him to remain with them, the needs of the Winston-Salem field appealed to him and he accepted the call.

While Dr. Brown was pastor in Fayetteville, a tie was formed which never could be broken, and in 1878 he went back to Fayetteville to claim as his happy bride Miss Julia E. Cain, a charming and accomplished young woman, who journeyed with him until a few years ago, when God called her home. The Lord spared this good woman long enough for her to see the fruits of the sacrifice which she willingly shared with her consecrated husband, in planting the seeds in that difficult but important field. Three children—a son and two daughters—were given them. A short time since the son, on whose strong arm the father expected to lean as he neared the sunset, was taken. With his unflinching faith, Dr. Brown interprets this providence as God's method of causing him to lean harder on the Unseen Arm.

When Dr. Brown went to Winston-Salem forty years ago, he found a little church with fifty members, and an unfinished house of worship, upon which there was a heavy debt. For two or three years after he became pastor the church was aided by the Mission Board. He proposed to serve them for the small salary of \$520.00 provided they would agree to come off the Board. They accepted the proposition; then followed a period of great struggle and sacrifice on the part of both pastor and people. The day began to dawn at last. By vigorous and continuous pastoral visiting, regular preaching services, and special revival meetings, the membership increased from year to year.

In 1886 a second church was organized in Winston-Salem, which took away some of the best members from the First church. This second organization is a liberal, vigorous body and bears the appropriate name of "Brown Memorial church." Three other colonies were sent out later, which have become strong churches, and two others have been organized recently, making seven churches in the city now, with a total membership of 2,400, and other mission points are being cultivated in the suburbs.

Dr. Brown did not fall into the mistake made by so many pastors of confining his efforts to his own church. He threw himself with all his soul into the work of his association. The Pilot Mountain Association was mission territory, and almost every church

within its bounds was established by the State Board of Missions. For more than twenty-five years Dr. Brown was chairman of the Executive Committee of his association. During this time more than forty churches were established, and good houses of worship built for them all. He has spoken on State Missions at more than fifty associational meetings, has held evangelistic meetings with nearly, if not quite, all the churches in the association, and has had the co-operation and love of the entire brotherhood. As he looks back across the forty years he can see how marvelously the Lord has blessed his labors.

Dr. Brown has not confined his efforts and influence to the Pilot Mountain Association. For many years he was a useful member of the State Board of Missions, and an honored trustee of Wake Forest College, and he has been appointed several times to preach the annual sermon at the meeting of the Baptist State Convention. Many of his sermons and addresses have been published in papers and in tract form, and he has been a correspondent for a number of Baptist papers in the South. He has had invitations to become pastor of other churches in North Carolina and in other States, but his heart is in Winston-Salem, to which he has given forty years of faithful service.

Such is the brief record of an exceedingly useful life; but such a life can not be portrayed in cold type. In order to form a just estimate of the man one must come close to him, and feel the throb of his great, warm, sympathetic heart. His work in Winston-Salem is a contradiction to the foolish notion that preachers must resort to sensational methods in order to draw and hold the crowds. For forty years Dr. Brown has stood in the same pulpit and preached "Jesus Christ, and him crucified," and through all these years the people have flocked to hear the story that never grows old. It would be a great mistake, however, to suppose that he did not keep his own mind fresh and active. A glance at his magnificent library will dispel any such false idea. Many years ago Dr. Charles E. Taylor, then president of Wake Forest College, was a guest in the home of Dr. Brown. As he glanced at the well-filled shelves he said: "This is the best working library I have found in any pas-

tor's study." Since then many valuable volumes have been added, and although on his own motion he retired on the fortieth anniversary of his pastorate, the second Sunday in December, 1917, he is still adding to his library, as was evidenced by the number of new books which the writer saw on the table in his study during a recent visit.

But this successful pastor does not get sermons from his books alone. He does a vast amount of pastoral work. When he went to Winston-Salem it was but a little country village. In an afternoon he could visit every home in the community, and there was not one into which he did not go frequently. As the town grew the demands for pastoral work increased, and the faithful shepherd did not spare himself in his efforts to meet the demands. He did not confine his visits to his own people, but went wherever his presence was needed. The name of Dr. Henry Brown is a household word in every home in the "Twin City." He knows the sorrows, the troubles, the temptations of the people among whom he lives, as all make of him a confidant. No wonder the man himself is "as the shadow of a great rock in a weary land," and his preaching like the "balm of Gilead" to bleeding hearts.

The association in which Dr. Brown has lived and labored for forty years gets its name from the Pilot Mountain, which stands not far from the center of the territory. This mountain is unique in that it stands alone, with no other mountain near. From any point of the association that one looks, he can see the old Pilot standing in its solitary grandeur. Somehow the writer has always had Henry Brown and the Pilot Mountain inseparably associated in his mind. In sight of the mountain his great life work has been done. Upon its pinnacle he has stood and, looking over the field of his successful labors, has counted the churches in whose organization he has had such an important part, and for whose prosperity he has worked and prayed. It is eminently fitting that, when his labors on earth are ended, his body will sleep in the shadow of Pilot Mountain which, like a lone sentinel, will keep its eternal vigil o'er his grave.

G. W. BUSSEY.



Rev. G. W. Bussey, pastor of Jordan Street Baptist church, Greenwood, South Carolina, was born in Edgefield county, South Carolina, September the 14th, in the year 1845. His paternal lineage is traceable from Ireland to Virginia, thence to South Carolina. His mother was Miss Eliza Jane Vance, from near Shelbyville, Kentucky. His father, Joseph Bussey, was a successful farmer, owning many slaves before the war. His homestead remained in the

family from the date of its grant by King George until it was sold after his death by his youngest son.

The Bussey family, though never aspiring to public office, has long been prominent and influential in their section of the State. The Tillman family, of which Senator B. R. Tillman is the most prominent, was intimately associated with them.

Mr. Bussey worked on his father's farm until, at the age of sixteen, he went out with the reserves in the Confederate war to guard the coast at Charleston. Later he served under Longstreet in Tennessee and Virginia, in the 7th South Carolina Regiment, Company I. He was wounded in the arm in the battle of the Wilderness, Virginia.

His educational advantages before the war were such as were afforded by the old field school. After the war, he helped his father awhile to lift some debts incurred in the purchase of slaves, which then were free. But at leisure seasons walked six miles to school. He spent one year in Furman University and two in the Southern Baptist Theological Seminary, then in Greenville, South Carolina, taking the full English course.

Mr. Bussey's religious life dates to his early childhood, which he attributes to the training of his godly parents. Yet his public profession did not occur until the age of twenty-one. He was ordained to the ministry in 1869, in the Red Oak Grove church, the

family church, the presbytery consisting of Revs. S. P. Getson, Luther Broadus, J. P. Mealing and D. D. Brunson. He immediately became pastor of this church, and has served it continuously since, except six years, and is its present pastor. During the first twenty-nine years of Mr. Bussey's pastoral work he served churches in the Edgefield Association as follows: Red Oak Grove, 1869-98, 1905-1917; Callahan (now Parsville), 1870-98; Rehoboth, 1873-85; Plum Branch, 1885-98; McCormick, 1896-98; Republican, 1880; Red Hill, Stevens Creek, Berea, Modoc and Gilgal at various times. In 1898 he was commissioned as chaplain of 1st South Carolina Regiment, by Governor Elerby, and served during the Spanish-American war at Columbia, South Carolina, Chickamauga, Georgia, and Jacksonville, Florida. On returning from this service he located at Pelzer, South Carolina, and served the First Baptist church there as pastor from 1899 to 1905. Thence he went to Fountain Inn for a pastorate of seven years, 1906-1912. While at these two places he served the following churches at various times as pastor: Barksdale, Ebenezer, Beulah, Grove Station and Clear Springs. In 1913 he became pastor of Jordan Street church of Greenwood. He moved there and is still serving that church in connection with Grendel church, same town. During recent years he has served Doves Creek and Falling Creek churches in Elbert county, Georgia.

Though the enumeration of these names and dates indicates a long and extensive career, it is wholly inadequate to convey the force of the life they are intended to summarize. Mr. Bussey is naturally endowed with a strong body which makes itself felt in all of his work. He is deliberate in thinking and in speaking, and is the embodiment of vigorous energy in his work. Laziness with him is as intolerable as meanness. This attitude puts him early on the ground where there is something to do. He visits a great deal, and knows his people, not only by name and occupation, but as well their disposition and daily life, soothing their sorrows and sharing their joys to an extent not experienced by many pastors.

At the ripe age of seventy-two he is yet vigorously prosecuting his work, taking a keen interest in denominational affairs and the general work of the kingdom.

The contrast between Mr. Bussey and many preachers of his age who narrow down their interest to local affairs is very easily accounted for when certain facts are known. Besides being naturally endowed with a youthful and jovial spirit, he has during his entire ministry kept in close touch with the progress of the kingdom, both by broad reading of religious literature and regular attendance upon such general meetings as State Conventions, the Southern Baptist Convention and International Sunday School Conventions. The inspiration and information thus obtained has been reinforced by the personal touch of denominational leaders. During a long period of his ministry in Edgefield county he was the only resident Baptist pastor in a territory of twenty miles square or more. His home at Parksville naturally became the Mecca of representative men. As the date of the associational meeting approached each year the presidents of our Baptist colleges, the editor of the *Courier*, the State Mission Secretary, and others representing denominational interests, assembled at his home to be conveyed to and from the place of meeting. In this benevolent work he was always very materially aided by his friend and neighbor in the person of the lamented L. F. Dorn.

The preaching qualities of Mr. Bussey are the resultants of a happy blending of the conservatism of the old school and the progressiveness of the new. While broad enough to adopt new ideas, he is conservative enough to do so with due caution. He is a calm but vigorous speaker, always practical, seeming to love truth both for its own sake and for the good it can do humanity. His chief test of logic is experience rather than theory. A man of skeptical tendencies was heard to say, after hearing Mr. Bussey preach one day, "Though his logic may be answerable his preaching is irresistible."

The confidence begotten in his people by his consistent life, together with his fair-mindedness has often caused them to call upon him to become the sole arbiter of their differences. Although some cases arbitrated by him were of a serious nature his decisions were abided by as final.

In enumerating the factors which have made Mr. Bussey's life count for what it has, it would be an injustice to truth to close

without mentioning the noble wives who have shared his joys and trials alike. His first wife was a neighbor girl, Miss Hattie Morgan, who died about a year after their marriage, leaving an infant one day old, who is now Mrs. J. A. Waldrop, of Chicago, Illinois. Later he married Miss Emma Whitmire, of near Greenville, South Carolina, to which union were born eight children, five of whom are living. Her companionship and fidelity have been his greatest earthly asset during his strenuous struggles in rearing and educating their children.

Disastrous fires have burdened him financially, and the cares of his life have been many, yet he rejoices in preaching the gospel of the same God whose grace has sustained him all the way.

The heroism of Mr. Bussey's character is indicated by the following reminiscence:

At the time his father, Joseph Bussey, was called out with the reserves to guard the coast, the subject of this sketch, G. W. Bussey, was only sixteen years old and small to his age. As his mother was low with a disease known to be fatal he proposed to go in his father's place. "Son, you are too little. They won't take you," was the first response. "But, papa, mother is on her death bed and you can be of more comfort to her than I can. They may accept me when I tell them how it is."

His father yielded and he was soon ready to start. Having bidden the family good-bye, except his mother, whom he thought he could not bear to tell good-bye, he passed out of the back door and started around the kitchen. When about half way across the yard he was hailed from a window by a relative. "George, aren't you going to tell your mother good-bye?"

He turned to come back as he resolved that he would see his mother again. His hand reached forward as he entered the room to clasp the outstretched bony hand of his mother. Realizing the solemnity of the occasion she, after the farewell greeting, calmly said: "Son, be good, be brave; I know I shall not see you again on earth. Strive to meet me in heaven." He has not seen her since, but that parting admonition helped to make him a brave soldier during the war and has not lost its force in his life during the half century of useful service since.

JAMES MILTON CARROLL.



It is the judgment of his co-laborers in the field of educational and religious work, that the name of James Milton Carroll, D.D., should occupy an exalted place among those of the men to whom the great Southwest is indebted for the wonderful strides which have carried this section rapidly to the forefront within the past several decades. Beginning his career without means or educational advantages, he has prosecuted his labors with such earnestness and with so great a degree of success that his record equals that of any worker in the ranks of the Baptist denomination.

Mr. Carroll was born January 8, 1852, at Monticello, Drew county, Arkansas, and is a son of Benajah and Mary Eliza (Mallard) Carroll. His father was of Irish descent, and was related to Charles Carroll, of Maryland, the last surviving member of the signers of the Declaration of American Independence. He was married in North Carolina to Mary Eliza Mallard, a French Huguenot, and there were two children born in that State. Subsequently they moved to Carroll county, Mississippi, where eight children were born, and two children were born in Arkansas, their next home. Eventually, the family moved to Burleson county, Texas, and there, near Caldwell, both parents died. Of their twelve children only one is living: James Milton.

James Milton Carroll accompanied his parents to Texas in the Fall of 1858, being six years of age. Owing to disturbed conditions which accompanied the outbreak of the Civil War, he received few educational advantages, his schooling being confined to instruction in the very small country and village schools of that period. The property of the family consisted principally of slaves, who were freed during the war between the North and South, and Mr. Carroll's father died when he was but ten years of age, and

his mother when he was sixteen, and he was thus thrown upon his own resources when at a tender age. He was married before reaching his nineteenth birthday, his wife, Miss Sudie E. Womble, not being quite sixteen, and they settled down to farming on rented land. They were thus engaged when Mr. Carroll felt a call to the ministry, and was licensed to preach by the old Liberty church, in Burleson county, located about eight miles from Caldwell. He soon realized the need of an education, and although he could then, possibly, not have entered the seventh grade of a public school of to-day, he decided to go to Baylor University. He and his wife reached Independence, Texas, in January, 1873, and both went to school, Mr. Carroll to Baylor University, and his wife to Baylor College, which institutions at that time were located near each other in Independence. He remained there for five years, completing in that period the whole course up to a Master of Arts degree, and took what would now be called a double course each year, having never less than six and most of the time, eight studies, carrying that many at all times while there. His faculty for learning was marvelous, and he won all the medals given by Baylor University. He had what might be termed an iron constitution, and although he reached Baylor University with but forty dollars, he was able, through his capacity for hard labor, to pay his way through his college course, except about \$250.00. A remarkable thing was that during his entire period there he recited all of his lessons, with the exception of a very few, under one teacher, Dr. William Carey Crane, probably at that time the best educated man in Texas. Under Dr. Crane he took courses in the sciences and mathematics, Latin, Greek and Hebrew, and the various other courses such as are given in the college of to-day.

At his graduation Dr. Carroll became pastor at Anderson, Grimes county, Texas, in addition to which he was pastor of the church at Oakland, and so continued for two years. During that period he became Corresponding Secretary of the Sunday School Convention of Texas, and from that time forward was in some way connected with denominational interests in addition to his regular church work. From Anderson he went as a missionary

pastor to Corpus Christi, Texas, where he remained for very nearly three years, and subsequently spent something less than five years at Lampasas, Texas, as pastor. It was here that he probably did his best pastoral work. He still has a warm place in the hearts of the older members of that church.

Dr. Carroll then became interested in the cause of prohibition and with his customary zeal threw himself heart and soul into the prohibition State campaign, although it was necessary for him to resign his church. At the close of that campaign, in 1887, he became pastor for thirteen months at Taylor, Texas, having gone to that place with the understanding that he was to remain but a short time to try to make the church self-sustaining. This accomplished, he became agent of Foreign Mission work for Texas, and remained in that position until about 1892, when he was given the position of Corresponding Secretary for the Baptist General Convention of Texas, together with the foreign mission work, a position he held for three years, but resigned on account of his wife's ill health. Later he became agent of Baylor Female College, which at that time was more than \$140,000 in debt, and after reducing that debt more than \$40,000, he became Corresponding Secretary of the Texas Baptist Education Commission, which organization was the result of his suggestions. All the Baptist schools in the State at that time, with one exception, were correlated, and the Commission undertook to raise \$200,000 for the purpose of liquidating all of their indebtedness and putting them on a sound basis. Mr. Carroll became first Corresponding Secretary, which position he held until he finally induced his brother, B. H. Carroll, to join him in the work, he giving to his brother the first place, while he took the second for himself. The \$200,000 was raised, and the Baptist schools of Texas were thus relieved from debt. Immediately following this achievement, Mr. Carroll was elected pastor of the First church at Waco, this being his only pastorate since Taylor. At the end of nine months he resigned at the earnest solicitation of the board of trustees of Baylor University and of the Baptist Education Commission, to begin work for the endowment of Baylor University.

Eventually, Mr. Carroll decided to give up all work of that kind, with the intention of devoting several years to the writing of a Texas Baptist History, for which he had been gathering material for thirty years, but by the time he had gotten under headway in this work, the call came for him to accept some work in Southwest Texas, in the building of a school for that section of the State. So five years were given to the planning and building of San Marcos Baptist Academy, probably the greatest single achievement of his career. During the period of Mr. Carroll's denominational work he raised for missions and education something like \$800,000.

In 1911 Dr. Carroll was elected as president of a university to be built at Shawnee, Oklahoma, and moved to that city and began the work, but soon found conditions there not ready for an enterprise of that magnitude, as continued droughts had paralyzed conditions in that State, and it was thought wise to discontinue the enterprise for the time being. The school, however, was opened without any buildings belonging to it, and enrolled over two hundred students the first year. Dr. Carroll was not willing to carry on the work without buildings, and hence returned to Texas. In 1913 he became president-elect of Howard Payne College, where he has just commenced his work. He is a man of studious and scholarly habits, with great executive ability and organizing power. In whatever community he has found himself he has attracted to him a wide circle of friends, and few if any preachers in the Lone Star State are better known or more highly esteemed. Politically he is a Democrat, with progressive proclivities, being, in fact, progressive in all things.

He and his wife have had three children, of whom two died while in infancy, the other being a daughter of twenty years. In addition they adopted a four-year-old son, who is now a man with his own family, living in Houston, Texas, J. J. Carroll, connected with the W. T. Carter Lumber Company.

It would not be right to close this sketch without adding this just tribute to Dr. Carroll's wife. Though she was never very strong physically, she has ever had a strong faith and marvelous courage, a never-give-up spirit and an unfailing ambition. These

dominant elements of her character have always been, from their marriage even to this hour, of untold help to her husband. During her husband's hard struggling college days, and the days of his early ministry, and many times since, she uncomplainingly endured many trying hardships and always added her bit, not only to the homekeeping, but to the toils, also, of earning their living. The world has never known her real worth.

CHARLES A. CARSON.



The subject of this sketch, born in Macon county, Georgia, November 10, 1862, son of James A. Carson and Melissa, his wife, whose maiden name was Bryan, was educated in Mercer University, obtaining first the degree of Bachelor and, later, Master of Arts. After graduation in 1880, he taught three years.

Converted in 1875, he was in 1885 ordained a deacon in the Baptist church at Kissimmee, Florida, the presbytery consisting of Rev. T. J. Bell, Rev. S. F. Gove and Rev. Mr. Simmons.

Differing from very many who have come to Florida to achieve only personal success, to secure a fortune or for other selfish ends, Mr. Carson from the beginning of his life in that State has given to his community, the commonwealth, his local church and the Baptist denomination the best that was in him, the best in thought and in act, in purpose and accomplishment. His strong and vigorous mind, developed in early years by a liberal education and then by teaching, has realized even larger powers of achievement through the successful conduct of great business affairs, and active and admirable service in the Senate of his adopted State. By this discipline of mind and heart he has risen to unusual fitness for leadership in the councils of his denomination.

Elected in 1897 to the State Senate, he served in that body with marked distinction until 1903. For five years he was president of the Florida Baptist Convention, declining re-election, and has served for years on the Baptist State Board of Missions. In these positions he has made signal contribution to the political history of Florida and to the growth and expansion of the Baptist denomination.

While Senator Carson has shown marked ability in great business enterprises, not only winning therein a high and honorable reputation, but also adding greatly to the wealth and prosperity of his community; while in affairs of state he has led where other strong men have willingly and trustfully followed; and while he has given and gives to-day generously of his talents of intellect and spirit to the growth of his denomination, perhaps his greatest work is the service which he has rendered and is daily rendering to the cause of Christian education in Florida as trustee and president of the Board of Trustees of Columbia College. Becoming connected with the Board of the College at the beginning of its existence in 1907, he has as trustee and as head of the Board rendered to the school service so unselfish, so noble in consecration to a great cause, so marked in wisdom and sound judgment, so fruitful in results, and so helpful in his own great and repeated gifts, that the writer does not, in a long connection with colleges in several states, recall a trustee who has done so much for Baptist education as Senator Carson.

Connected with a number of important business enterprises, head of several and in constant demand for counsel and guidance in the affairs of other large interests, he is yet never too busy to turn aside from matters of purely personal interest to give thought and time to the College.

Under his administration as chief of the corporation of this, the only institution of higher learning owned by Florida Baptists, the school has become a standard college, the number has grown until nearly two hundred students are enrolled, the faculty has so advanced in efficiency that no other college in Florida has a finer corps of teachers, and the school enjoys the privilege, shared by the State University, of having its diplomas accepted without ex-

amination by state authorities for certificates to teach in the public schools of Florida. If in the history of denominational education an institution of learning owes its very life to one man, Columbia College is so indebted to C. A. Carson; and in the coming years, when the school shall make even larger contribution to Baptist scholarship and Baptist growth, when it shall be, as to-day in part it is, the greatest asset of Florida Baptists, to Senator Carson most of all will credit be due, and the school will stand as memorial of the great mind and true heart of this Georgia lad, grown to be the foremost Baptist layman of his adopted State.

Mercer University, in the long roster of its distinguished alumni, has sent forth no other man who in the business world, in service to his State, in usefulness and high endeavor as a Baptist layman and in contribution of mind and heart and means to the cause of Baptist education has planned more wisely or achieved more successfully than Senator Carson.

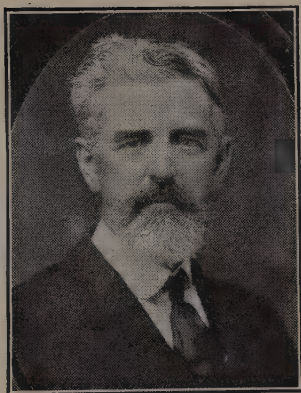
In 18— Mr. Carson married Miss Annie Bryan, daughter of Hon. Jno. M. Bryan, and sister of two men who served with distinction in the United States Senate, viz., Senators Wm. J. Bryan and Nathan P. Bryan.

Mrs. Carson is a woman of strong intellect, thoughtful, kindly and generous, a sharer in her distinguished husband's plans and an adviser whose counsel may ever be sought with profit.

Senator and Mrs. Carson have five children, all of whom have inherited from father and mother talents which make them useful and successful.

Still in the prime of life, with intellect richly developed, his heart in sympathy with every great and worthy cause, ever heedful of the call of need; in the truest sense a Christian citizen and patriot, admired and respected by all who know him best, this faithful and noble man is an honor to the State that gave him birth, and an honor and blessing to the State that now claims him as her own.

JOHN HAMILTON CARSWELL.



In the year that Zachery Taylor, hero of the Mexican War, became president, there was born to John F. and Mary Jones Carswell on their plantation on the old Louisville and Savannah stage highway in Burke county, Georgia, their son, John Hamilton Carswell, on January 21, 1849.

Descended from Batt Jones and Alex Carswell, both brave American soldiers of the Revolutionary War, J. H. Carswell inherited in large measure their love of liberty and freedom of thought, and being the grandson of the distinguished Rev. J. H. T. Kilpatrick, an early leader of Georgia Baptists, his acceptance of Baptist teachings, principles and democracy was most natural and logical. Furthermore, both his parents were faithful, devout Baptists.

He was educated at the Hepzibah High School and Mercer University, graduating at the latter in 1870 while at Penfield. With measured tread and quiet, studious manner at Mercer he won the confidence of faculty and students, and when an occasion required special application and ability to prepare an oration on "Be What You Seem," he was chosen by his fellows for the task. It took a dose of Dr. J. E. Willet's laughing gas to make him once depart from his sober movements, and then it is said he became quite belligerent.

After finishing at Mercer, he took a course at the Southern Baptist Theological Seminary with equal credit to himself and satisfaction to his instructors.

While attending the students' twilight prayer meeting at Mercer, he was converted, and was baptized in August, 1869, into the fellowship of Hopeful church, Burke county, by his uncle, Rev. W. H. Davis, and was here ordained to the gospel ministry in 1876, as had been his two other uncles, Revs. W. L. and J. H. Kilpatrick, at the same place.

On Sept. 15, 1871, he was married to Miss Fannie M. Janes, a daughter of Dr. Thomas P. Janes, of Penfield, Georgia. This happy union has been blessed with children as follows: John F., Thomas J., A. Eugene, W. Davis, W. Kilpatrick, Henry J., J. Hamilton, Alexander, Mrs. Eliza Smith, and Mrs. Harriet Turner, besides the little adopted son, Hoke Wells.

In his more than forty years of pastoral work, he served the following churches: Belair, Brushy Creek, Botsford, Buckhead, Duharts, Fort Creek, Grove, Hephzibah, Hopeful, Louisville, Moxley, Mt. Horeb, Mt. Zion, Mt. Tabor, Rocky Creek, Rosier, Stapleton, Telfairville, Wrens and McBean, which was his first and last charge, having served it more than forty years, and at which an appropriate and impressive memorial service was held the first Sunday in June, 1918. In addition to the foregoing churches of the Hephzibah Association, he was also pastor of Shiloh, in the Georgia Association.

In his long and useful career as leader of God's children, he was never absent from an appointment except when providentially prevented, always scorning convenience and comfort when they conflicted with duty. In the severest weather and most trying seasons, he was found at his post of duty, being oftentimes the only one so minded.

He showed the same devotion and regularity in his attendance upon the prayer-meetings, general associational meetings, and conventions of the Baptists, in all of which his presence, counsel and wisdom exerted a telling influence. His ability and fidelity fitted him for places of greatest usefulness and responsibility, and so he was not only a frequent chairman of an associational committee, and trustee of the Hephzibah High School from 1885 to his death, but in 1896 he was elected clerk of the Hephzibah Association, serving till 1916, when he was elected by acclamation and unanimous vote its moderator, succeeding himself likewise in 1917, departing this life in the highest office in his association.

His whole life was spent within the bounds of this association and he came to be regarded as authority on all questions of doctrine and polity arising within the churches of this body. He was a

close student, and, as a preacher, sound in doctrine, logical, and, at times, quite eloquent.

Many of the years of his pastoral service were also spent in teaching school in the counties of the Hephzibah Association, and hundreds of the best citizens of this section proudly recite the fact that he was their preceptor, as well as spiritual leader.

Rev. J. H. Carswell never doubted the word or wisdom of God, and made no apology for accepting it as his only and sufficient guide in faith and practice. He believed in honoring his heavenly Father by keeping his temple clean and his church above reproach.

Believing in the love and providence of God, he did not trust in insurance companies, and counted on his treasure in heaven. Truly he lived the life of the righteous, and in his last days gave every assurance of perfect faith and perfect submission.

On Sunday morning, April 7th, 1918, at his own home at Hephzibah, Georgia, surrounded by his family and loved ones, the spirit of J. H. Carswell left its temple of clay for mansions in glory to be with the blessed Son of God whom he served, honored and obeyed.

SIDNEY JOHNSTONE CATTS.

GOVERNOR OF FLORIDA.



Catts, Sidney Johnstone—Born near Pleasant Hill, Alabama, July 31, 1863, son of Samuel W. and Adeline R. Catts.

Capt. Samuel W. Catts, father of the subject, was a planter and merchant at Pleasant Hill, Dallas county, Alabama, and became a very large land owner and was wealthy.

Sidney Johnstone Catts received his preliminary education in the private schools in Dallas county, Alabama; went three years to the Agricultural and Mechanical College at Auburn, Alabama; attended also Howard College, Marion, Ala-

bama, and was graduated in Lebanon, Tennessee, Law School in 1882 with the degree of LL.B. Thereafter he practiced law in Dallas county, Alabama, and attended to his mother's plantation for three years. In 1886 he entered the Baptist ministry for four years, was pastor of a number of country churches in Dallas and Lowndes counties, Alabama. He moved to Ft. Deposit, Alabama, at the expiration of this time and was pastor of Bethel Baptist church for five years, which he left to accept a call to the First Baptist church, Tuskegee, Alabama, where he remained five years, subsequently returning to his charge at Ft. Deposit, where he remained five years. He resigned the Ft. Deposit church in 1904, having been the year before a candidate for Congress from the 5th Alabama district. When he resigned the pulpit in Ft. Deposit he moved to Dallas county, Alabama, where he entered into farming and mercantile ventures, while at intervals he preached to rural congregations. In 1911 he moved to De Funiak Springs, Florida, and was pastor of the First Baptist church for three years when he became the State agent for a fraternal life insurance company and entered the race for Governor of Florida in 1914. He made some American issues in this race as follows: "Nothing in Florida above the nation's flag; the red school house against the Parochial school; all closed institutions in Florida to be opened by process of law and America for Americans first, last and forever."

The politicians of the State sought to draw him out of the Democratic party by a set of resolutions known by the name of the author, who was Mr. Sturkey. These resolutions sought to put out of the Democratic party every one who would have the religion of any candidate or secret political affiliation to weigh in the balance for or against them.

In 1916 the State canvassing board gave to him a certificate of nomination for Governor of Florida by the Democratic party as a result of the June primaries and in the following November, over the protest of all party politicians, court house rings, the Supreme Court decisions and every known political agent and device in Florida, he was elected by a majority of practically ten thousand.

In discussing some of the unusual aspects of his success in the primaries a Florida newspaper said editorially: "The successful candidate was an entire stranger to the people of Florida when he announced his candidacy. His first announcements were greeted with derision—as a political joke. It is doubtful if there were more than a dozen citizens of Florida who entertained the slightest idea that he had a possible chance. Yet he defeated four of the strongest and best-known men in the State. He had against him not only these four men and their following, but practically the solid liquor influence, office-holding influence, Catholic influence, and the State press. He made the race practically without a campaign fund. Throughout the campaign he boldly denounced from the stump certain things which no candidate for office in Florida had ever dared to denounce, pursuing a campaign policy which had always theretofore been considered equivalent to political suicide. Yet this man, a new comer, virtually a stranger, with no record of public performance to stand upon, with no part in the history of the State, political, commercial or otherwise, has been chosen as its governor. His friends were concerned for his personal safety, and within the State and without they warned him of the possibility of assassination. His fight for the democratic nomination was made with the support of the Guardians of Liberty and a large number of prohibitionists. It cost him to make the race less than half as much as any of his opponents spent."

As Governor he advocates: Prohibition, Federal Aid Road Act, Inheritance Tax, State Tax Commission, Vocational Education, change in election laws, simplifying the same, taxation of church property with the exception of the church and pastor's home, opening closed institutions, same school license for public, private and denominational school teachers, drainage of Everglades, increased pensions for old soldiers, Seminole Reservation, a Flag Law for the State, benefit tax on right to hold large bodies of land, bank guarantee fund, laws favoring federation of labor, better shipping facilities for the producer, gross tax receipts on corporations, lowering legal rate of interest, and a new provision in the history of the world whereby a new office is created for the prisoner known by the name of "The Friend of the Convicts," whose duty

it shall be to remain in prison, come in contact with the convicts, learn their stories of sorrow, desolateness and woe, form a fiduciary relation with these people to such a degree that this man shall in virtue take their part as an advocate even as the Son of Man came to earth and took the part of a lost and ruined world.

Sidney Johnstone Catts is a member of the Masonic Order, the Woodmen of the World, the Junior Order of American Mechanics, Knights of Pythias and the Guardians of Liberty. He is also a minister of the Missionary Baptist church, in good standing with the local church at Tallahassee, Florida. He is also a member of the farmers' organizations of every kind and a deep sympathizer with the federated societies of labor. He finds his chief recreation in getting up at daylight, working his garden, and is a constant reader; having read possibly all of the literature that is current in the libraries of the State and all private libraries at his disposal; reading sometimes on a dead stretch of eight and ten hours, lying at length upon a couch with one arm thrown over his head and the other holding a book as he absorbs its contents. He seems to be a leader of men and is fearless in what he thinks is right and also is equally fearless in advocating his denunciations of wrong. He is abrupt, reserved in manner and hard to make friends with, but once his friend he never deserts those who are thus tied to him. He was married at the age of twenty-three at Montgomery, Alabama, to Miss Alice May Campbell of that city who was a daughter of Marcus B. Campbell and Alice May Campbell. These two parents of his wife being full-blooded Scotch and coming from the stock of Lord Colin Campbell.

Sidney Johnstone Catts from his maternal parentage is of Irish descent, his mother being Adeline R. Smiley, whose parents came from Carie Tergus, Ireland, and settled in Edgefield district, South Carolina, before the war of the Revolution.

Capt. John Smiley, his maternal great-grandfather, was a commander of troops in the State of South Carolina during the Revolutionary War. On his father's side he is in direct lineal descent from Jacob Catts, the Dutch poet of Holland, who is recognized as the Shakespeare of Holland and who went to the court

of St. James as a minister plenipotentiary to plead against Catholic persecutions over the Holland Dutch Reform Protestants.

Sidney Johnstone Catts is now in office in Tallahassee, Florida. He is the father of six living children and two dead.

AQUILA CHAMLEE.



"Mercy and truth are met together; righteousness and peace have kissed each other." Truly can these statements be applied to the life and character of Dr. Aquila Chamlee. In his daily life mercy and truth are beautifully blended. His nature is so deeply spiritual, his life so filled with righteousness that he is possessed with that peace which passeth understanding.

Dr. Chamlee is a product of the hill-country where so many human nuggets of pure gold are found.

On December 3, 1869, he was born in Cherokee county, Georgia. His father is George W. Chamlee and his mother Malinda Robertson Chamlee. His parents belong to that sturdy class of farmer-folks to whom the world owes so much as the producers of real men, men of

"Strong minds, great hearts, true faith and willing hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demagogue

And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking."

To this class of men belongs the subject of this sketch. Born on a farm, where his early life was spent with his family, he

soon came within the loving and ennobling influence of a Christian mother and his daily life and conversation shows that he has never passed beyond the influence of that training. Blessed is the man who has a Christian mother who watches carefully over the training of his first years and whose wise head and loving heart unite in molding his mind and directing his life.

In September, 1887, when 18 years of age, young Chamlee joined the Canton Baptist church, was baptized by Dr. A. B. Vaughan and at once commenced to live up to the Christian standard and take an active interest in church work. As a young man he was energetic, studious and ambitious. Soon after becoming a member of the church his love for the uplift of humanity and the desire to serve his Maker obsessed him with a desire to preach, and on the 28th day of December, 1892, at the request of Central Point church, Dodge county, he was ordained in the Baptist church at Canton, the presbytery consisting of Doctors J. A. Wynne and A. B. Vaughan. His early school days were spent at Etowah Institute, at Canton, in his native county. In September, 1891, he entered Mercer University, the Baptist university for boys belonging to the State Baptist Convention and located at Macon, Georgia. From Mercer University he graduated with the A. B. degree in 1895 and his Alma Mater, realizing how richly he deserved it, at the commencement in 1912 conferred upon him the degree of D.D. After graduating at Mercer he spent two years at the Baptist Theological Seminary, Louisville, Ky., where, in 1897, the degree of Th.G. was conferred upon him.

Whether in the high school, at Mercer University, or at the Seminary, he was quiet and studious, never wasting his time in frivolity, but devoting himself to those things that looked to his own advancement and the uplift of those about him. He was ever obedient to authority and greatly beloved by his fellow-students and associates. Among those who were with him at the Seminary are a number who are now serving churches in Georgia, all of whom speak of him in terms of praise and endearment. Among these are: C. W. Daniel, J. M. Dodd, C. W. Durden, J. G. Harrison and J. W. R. Jenkins. Soon after being ordained he was called to the pastorate of the church at Butler, which he served

for one Sunday in each month (1893-1895) while attending Mercer and until he entered the Seminary. During this same period he was pastor also of Central Point church, Dodge county (1893), and of Island Creek church, Hancock county (1894-95). Since his return from the Seminary he has been pastor of the following churches: Bartow (1897, seven months); Wadley (1897-1899); Bethlehem church, Warthen, Georgia (1898-1904); Sisters church, Washington county, Georgia (1900-1904); Sandersville (1898-1908); Forsyth (1909-1913); Cartersville (1914). He began his pastorate in Hawkinsville, where he now is, November 1, 1914. At Hawkinsville, as at all the churches he has served, he is greatly beloved, and the people there are showing their appreciation of his services by building under his leadership a magnificent church building to cost about \$35,000.00.

While at Forsyth he successfully served for three years as teacher of Bible at Bessie Tift College, which college is the property of the Baptists of the State.

On September 6, 1898, at Tennille, Georgia, he married Miss Mamie Louise Beck, a daughter of T. J. Beck, D.D., a well-known and popular Baptist minister. Although over 80 years old Dr. Beck is still preaching.

The marriage of Dr. Chamlee was a most happy and fortunate one. Mrs. Chamlee is not only an intelligent, educated, cultured and refined woman, but she possesses in a remarkable degree all those qualities that make her a real help to her husband in his work as pastor. With a bright and cheerful disposition, with not only the willingness but an eager desire to help in every good word and work, she possesses the rare tact that makes her the friend of all with whom she comes in contact. She gives unstintedly of her time and her talent to every worthy enterprise connected with the upbuilding of the church and the uplift of the community. With such a helper added to his own charming personality, it is not remarkable that his congregations love Dr. Chamlee and never willingly give him up, and are always in sorrow when he feels that he is called to other fields of labor. In all his relations to life Dr. Chamlee measures up to the full standard.

As a friend he is as loyal as friendship itself. There is something in and about him that ties men to him as with hooks of strongest steel and whenever he lives in a community the people who reside there are his friends ever afterward. Bacon has aptly said: "No receipt openeth the heart but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels and whatever lieth upon the heart to oppress it." So this confidence, this desire of impartation of whatever lieth upon the heart, whether the joy or sorrow, is inspired by Dr. Chamlee as by few people. That the people appreciate and love him as a friend is shown by the fact that wherever he is serving a church the people of all creeds and classes for miles around call upon him to perform marriage ceremonies and to conduct funerals, and after leaving a community perhaps no preacher in the State is called back so frequently for these purposes.

As a son he is loving, kind and obedient, ever living up to the Biblical injunction, "Honor thy father and thy mother."

As a husband he is gentle, faithful, affectionate, at all times bestowing upon his beloved wife those tender ministrations that show his deep and abiding love for her.

As a neighbor he is beloved, considerate and generous, never withholding from those around him anything which he thinks would add to their material comfort and their spiritual uplift.

As a citizen he takes an active interest in all those matters which tend to civic righteousness. On public questions that affect the morals of the community he can always be found on the side of right, and always has the courage actively to fight the wrong. Whenever he has decided that a course of action is right, he moves fearlessly to its discharge and never counts the cost.

As a church member he lives up to his every obligation, perhaps always, in proportion to his ability, being the most liberal giver in his congregation.

As a pastor he takes an active interest in the life of each member of his flock and is ever ready to render aid in seasons of sickness or distress. His kind and gentle ministrations, his soothing and comforting presence always act as a balm to those who are sick and distressed.

As a preacher he impresses the truths of the Bible on those who hear him, and his sermons are always good, ever abounding in gospel truths and are doubly impressive because of the true Christian life behind them. There are more eloquent preachers than he, but none who preach sermons richer in the truths of the Bible.

His knowledge of the Bible is extensive and accurate; few people are more familiar with its every book. He has studied it so closely and so intelligently that of it he is a wonderful interpreter. The Bible Institutes which he frequently holds in his churches are sources of great help to the members of his congregations.

His fine judgment and splendid business ability are large assets of any church he may serve. His uniform cheerfulness and serenity, his interest in his fellowman, his gentleness and tenderness, his kind sympathy and deeply spiritual nature make him an ideal pastor.

Nor is his love for his fellowman confined to the members of his own congregation, but embraces all in the community, and his helpfulness and delicate and intelligent ministrations make him ever welcome in homes where there is need, sickness or sorrow. He has the happy faculty of inspiring his members with the desire actively to serve the church, the community and their God, and in laymen's meetings his talks inspire the men to engage in the various activities necessary for the spiritual development of the church and for the uplift of the community. Not only are the men well led by him, but assisted by his worthy wife the women of the church are kept at work in their various societies and in other activities helpful to the church.

His congregations always grow in numbers and in spirituality. When he was called to the church at Sandersville in 1898 it had a membership of 114 only, and services held only two Sundays in each month, the other Sundays being given by him to country churches. In 1905 the church called him for his full time. While he was pastor at Sandersville a splendid brick church building was erected at a cost of about \$20,000.00. When he left the mem-

bership had increased to 346, and services were held every Sunday.

While he was pastor at Warthen the house of worship there was greatly improved by the expenditure thereon of about \$1,000.00.

The spiritual improvement in the churches that he serves is shown by their increased contributions to all missionary as well as to all worthy local purposes.

His great love for his Master and the salvation of the souls of his fellow-man is shown by the fact that each year he conducts several meetings outside his own church, most of these being held in churches unable to pay much, if anything, for his services; and yet no preacher ever labors with more zeal and earnestness to lead sinners to Christ than does he in these meetings. His chief joy in conducting them is not in the receipt of the material compensation that may come, but in the consciousness of service rendered his fellow-man, his church and his God.

An illustration of how his sermons are appreciated and that they have in them both "meat and merit" is given by the following actual experience of his. He was called to assist in a revival at a country church. He preached for two or three days, and as was his custom, limited his sermons to not over forty-five minutes. He was then waited upon by a committee from the church who told him that he was not preaching long enough, that he must preach at least an hour or an hour and a quarter. This was perhaps as great a compliment as was ever paid a preacher.

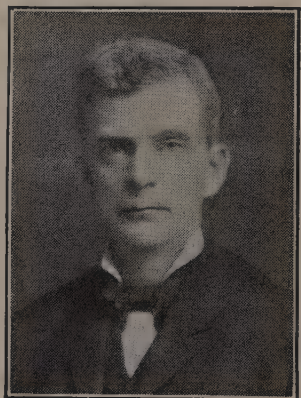
When Dr. Chamlee moved from Sandersville to Forsyth he was moderator of the Washington Association, which position he filled with credit to himself and to the satisfaction of all concerned.

In 1905, 1906, 1907, 1908, and in 1915, 1916 and 1917 he was assistant secretary of the Georgia Baptist Convention. He was asked to serve in 1909 but declined on account of the condition of his eyes and but for this eye-trouble would probably have been asked to serve the intervening years, for the secretary recognized his splendid fitness for this work.

Dr. Chamlee is a man of great modesty and whatever advancement or honor has or may come to him is and will be due to the recognition of his real worth as a man, a preacher and a Christian.

Dr. Chamlee lives what he preaches. His character is so in harmony with the infinite, his life so consistent with the religion he preaches, that his daily walk and conversation is a sermon continued from day to day and his example an inspiration to pure and holy living. God give us more such men.

ANDREW JACKSON COBB.



Among the sons of Georgia who in public and private life have achieved lasting distinction, none rank higher than Judge Andrew Jackson Cobb, whose record as citizen, teacher, lawyer, and jurist forms a conspicuous part of the imperishable history of that great commonwealth.

He was born in Athens, Georgia, April 12, 1857, and came of distinguished ancestors, many of whom achieved national prominence. His father was General Howell Cobb, one of the most illustrious of all Georgians, who was Governor of Georgia, Speaker of the House of Representatives, Secretary of the Treasury in the cabinet of President Buchanan, President of the Provisional Congress of the Confederate States, and Major-General in the Confederate Army. His mother was Miss Mary Ann Lamar, daughter of Col. Zachariah Lamar, a successful merchant and planter of Milledgeville, Georgia. She was a member of the Lamar family which has representatives in nearly all the Southern states. Mirabeau B. Lamar, President of the Republic of Texas, Lucius Q. C. Lamar, United States Senator and Associate Justice of the Supreme Court of the United States, and Joseph R. Lamar, also Associate Justice of that highest of American legal tribunals, were cousins of the distinguished subject of this sketch.

The days of his boyhood were spent in Athens, where he attended the best schools of that city. In the early seventies he

entered the University of Georgia, being graduated therefrom in 1876 with the degree of Bachelor of Arts. In 1877 he was graduated from the Law Department of that institution with the degree of Bachelor of Law and at once entered upon the active practice of his profession, having been admitted to the bar during the session of the court at Athens, August 12, 1877.

He formed a partnership with Captain Alexander S. Erwin, who was the husband of his eldest sister. This partnership was dissolved by the election of Captain Erwin to the Judgeship of the Western Circuit in 1879. After that date he practiced alone until 1891, when he and Judge Erwin formed a partnership a second time under the firm name of Erwin & Cobb.

In 1893 he went to Atlanta as counsel for the Seaboard Air Line Railway and continued in the general practice of law in that city for four years.

From the practice of his profession he was called in 1896 to the position of Associate Justice of the Supreme Court of Georgia, where he served with distinguished ability for eleven years, the last three of which were as Presiding Justice. He resigned in 1907 on account of ill health and resumed the practice of law in Athens in partnership with his nephew, Howell C. Erwin, under the firm name of Cobb & Erwin. Later on he associated with his firm another nephew, Lamar C. Rucker, the firm becoming Cobb, Erwin & Rucker.

While a justice of the Supreme Court, he gave to Georgia services that were of inestimable value, passing upon many questions of vital interest to the State and adding largely to the illustrious reputation of that great judicial tribunal. He was but thirty-nine years of age when he became a member of the supreme bench, and with the exception of Judge Linton Stephens, who was elected to that position at thirty-six, he enjoyed the distinction at that time of having been elevated to that high office at an earlier age than any other man. His decisions as Associate Justice of the Supreme Court are regarded as models of judicial reasoning, clear and concise expression, and comprehensive grasp of the legal points involved. Some of them have taken rank among the great judicial decisions of the country.

Judge Cobb has an eminently judicial mind, and, while achieving success in a marked manner as a practitioner, his most effective service is rendered upon the bench. On the retirement of Judge Charles H. Brand from the Judgeship of the Western Circuit, following his election to congress, hundreds of the leading citizens from all over the circuit called upon Judge Cobb to take his place, and to that position he was appointed January 22, 1917, by Governor N. E. Harris.

Since the days of his young manhood he has been a most prominent factor in public life. His exalted character, his fair dealing, his strict integrity, his loyalty to friends, his devotion to his church, his unselfish interest in the betterment of community and state and nation, his readiness to serve whether in the lead or in the ranks, have all through the long stretch of his useful life caused his people to look to him for advice and counsel on all questions of serious moment.

At the age of thirty he was chosen as City Attorney of Athens, and served with ability as such for the period of four years. During this time quite a number of important questions were up for settlement, embracing constitutional points. In this office Judge Cobb made a most gratifying record, his work being of the highest order of legal merit.

Evidencing his rank in the legal profession and the confidence reposed in him by his brethren, he has served since 1911 as chairman of the permanent commission of the Georgia Bar Association on the Revision of the Judicial System and Procedure in Courts. In this position he has already rendered conspicuous service to the State and in the years to come will continue to do so.

In 1913 he was made a member of the legislative committee on Revision of Procedure in the Courts. This subject has given the State of Georgia much concern in the past few years and the aid of the very best lawyers in the State is being invoked to bring about such reforms in court procedure as will make the judicial system of the State more effective in every way and better serve the ends of justice.

Judge Cobb has at all times been the consistent and energetic foe of the barroom. His only defeat for public office came in 1890 when he ran for the legislature and was defeated by a plurality vote of nineteen, having refused to advocate local legislation which would have the effect of authorizing the licensing of saloons in Clarke county. This issue was renewed the following year, and in order to prevent the re-establishment of barrooms he advocated the sale of liquor under the dispensary plan. The dispensary advocates carried the election and Judge Cobb is the author of the "Athens Dispensary Law," which went into effect in 1891 and remained in effect until state prohibition was enacted.

Judge Cobb is a member of the American Bar Association and of the Georgia Bar Association, having been president of the latter body in 1912-13. He is an honorary member of the Augusta Bar Association and an active member of the Athens Bar Association, having served as president of that body in 1909. He is a member of Phi Beta Kappa, of the Kappa Alpha Fraternity, South, and Associate Judge Advocate, with rank of Major, Georgia Division, United Confederate Veterans, as a son of a Confederate veteran.

At all times Judge Cobb has been vitally interested in the cause of education. He was among those who led in the establishment of a system of public schools in Athens, and from 1886 to 1889 was a member of the Athens Board of Education, serving one term as president of that body and giving most efficient service in building up the schools of that city, which to-day have no superior in the State. He has served since 1907 as a member of the Board of Trustees of Lucy Cobb Institute, an institution for the education of young women founded by his uncle, General Thomas R. R. Cobb, and since 1910 as president of that body.

Judge Cobb has always been closely identified with the University of Georgia. From 1891 to 1893 he was a trustee of the University, and was again appointed to that position in 1915 for the term of eight years. He has the keenest interest in everything looking to the development of that great institution of learning, and some of the very best work of his life has been devoted to it.

In 1884, at the age of twenty-seven, he became a member of the University Faculty as professor of law, in which position he served faithfully and with splendid results for nine years, laying down his work at that time only because of his removal to Atlanta. But even then his teaching of law did not end, for at once he became Dean of the Atlanta Law School, serving in that position five years. The high rank of the Georgia bar, the ability possessed by hundreds of its members, the clear conception of the fundamental and guiding principles of law as shown by them, come largely from training received while students in the University Law School under the tutelage of this distinguished Georgian.

Few teachers have ever attached themselves as firmly and lastingly to their pupils as Judge Cobb. His ready sympathy and help, his patience and kindness, his lofty example, his unswerving devotion to principle, made him friends whose loyalty has never been shaken. When Georgia increased the number of Supreme Court justices from three to six in 1896, Judge Cobb was then but thirty-nine years of age and had never mingled in State politics. But all over Georgia were the young men whom he had taught, who knew his ability and his high character. The State democratic convention was the rallying ground of those young Georgians and the election of Judge Cobb was a tribute from the boys who loved and honored him as their former teacher.

Since returning to Athens in 1907 he has been lecturer on Constitutional Law and Procedure in the Law Department of the University of Georgia and since the establishment of the School of Commerce in that institution has been lecturer on Constitutional Law in that school also.

In politics Judge Cobb has always been an unswerving, organized democrat. His services have been at the command of the party in many campaigns. In 1912 he was presidential elector from the State at large and was president of the electoral college of Georgia, casting the vote of the State for Woodrow Wilson for president. During his life he has never voted for an independent or a bolter. His democracy is of the Jeffersonian kind and has known no change under the varied conditions that have confronted the party in recent years.

Judge Cobb's home life has been one of beautiful and tender devotion. In March, 1880, he married Miss Starkie Campbell, of Griffin, Georgia, a daughter of Jesse M. Campbell, a prominent lawyer of that place, and a granddaughter of Judge James H. Stark, former Judge of the Superior Courts of the Flint Circuit. Four children are living as the result of that union, two having died in infancy and one having recently passed away. Mrs. Cobb died in 1901.

The story of a man's family life is after all the best index to his character. The kind, the loving, the generous, the true around the fireside are always the greatest, greatest in the things that count, even when they are not in the limelight of public acclaim. As son, as son-in-law, as brother, as husband and as father, the great Georgian of whom this is written measures up to the highest standard. He can look back across the years and know that every duty has been well-performed.

Judge Cobb is a man of strict religious views and exemplary religious life. In 1878 he united with the Athens Baptist church. He is still a member of that church and is one of its deacons. Since 1911 he has been chairman of the Board of Deacons, and under his administration the affairs of the church have been ably and successfully managed. He has throughout his life taken great interest in Sunday school work and for years conducted one of the largest and most interesting classes for young men in the city. In all the activities of the church he takes a lively interest and his judgment and wise counsel and advice are of untold value to the several organizations doing church work.

Such, in brief, is the measure of the man. Strong in mind, clean in life, loyal to friends, affectionate to loved ones, devoted to principle, faithful to duty, a true and valiant defender of home, of country and his religious faith, he takes rank among the great figures that have best illustrated Georgia since the foundation of the colony in the days long gone.

ROBERT HENRY COLEMAN.



Robert H. Coleman came of the type of ancestry and the kind of early surroundings that produce true men and genuine leaders.

His father, Thomas Henry Coleman, was a heroic Baptist preacher and a good man. His mother, Quintella Belle (Jones) Coleman, was a woman of the type described by Paul in Second Timothy 1:5, where he speaks of the unfeigned faith that dwelt in Timothy's grandmother Lois, and his mother Eunice. Coleman thus had the same sort of advantage of ancestry that young Timothy had, and he, too, owed it to his ancestry, to humanity, and to God to be a good man and a leader of men.

The place of his birth and the circumstances of his early life were also in his favor. He was born at Bairdstown, Kentucky, November 1, 1869, and spent his early years on a farm near Little Union, Kentucky. Those early years covered a period when Kentucky was in the mighty throes of the results of the Civil War. The men who led then were giants and the women were heroic in mold and spirit. A nation was being reborn, religion was taking on new expressions. Baptists were active and forging to the front. The growing young life felt the impulses that were surging around it.

Again, Robert H. Coleman had the advantage of a good place in which to be educated. Four and one-half years of his life were spent at Georgetown college. Many of the future leaders, political and religious, went to Georgetown College in those days. Coleman came into contact with them in the formative period of his life and the friendships made at that time have lasted. Fortunate is the man who has friends from student days that lead in the affairs of the world. Those years were influenced greatly by religion. No one has yet measured the power of a Christian home

and a Christian school. Besides this, Coleman gave his young heart to Christ before he was twelve years of age, and his whole after life has been shaped by that vital fact. Everything was and is seen by him from the standpoint of its relation and his relation to God and eternity.

During his early young manhood, R. H. Coleman went to Texas. He is fully identified with Texas life and especially with Texas Baptist life. He is known by as many Baptists all over the South, perhaps, as any other Baptist in Texas. Who of our readers does not know "Bob Coleman"?

At first he settled at Plano, Collin county, where, in a short while, he ran for office against a veteran politician. Happily for the Baptists and the religious world at large he was defeated by a few votes. As a politician he would have gone to Congress, perhaps, but his influence for good would have been far less than it has been in Baptist life. A little later he came to Dallas, where he was soon ordained deacon by the First Baptist church. Very soon he was elected to assist Dr. J. B. Gambrell in the State Mission Rooms during that critical period of State Mission history. Dr. Gambrell says of him: "No truer man lives than he. It has been good to work with him. He is as nearly a New Testament deacon as we have ever known." Twice he has been elected Pastor Truett's assistant and has served faithfully and ably. The first period was from 1902 to 1908. The second period was from 1914 to the present time. Of his work in this relation his pastor says: "I have no words with which to express my appreciation of R. H. Coleman. In all my relation with men, I have never met a nobler, better, truer nor more useful man than this man." Upon this layman assistant rested the duty of leadership in the great First Baptist church, Dallas, with a membership of 3000 and a total Sunday School enrollment of 4500, during Pastor Truett's mission of seven months over-seas; and during that trying period the splendid work of the church moved on without relaxation, and the generous offerings of the church were advanced even beyond former years.

For eight years he has been superintendent of the great Sunday school of the First Baptist church. From 1908 to 1914 he was

business manager of the *Baptist Standard*, coming into this position when the paper became denominational property and serving through the testing years that followed. The *Standard* now has the largest circulation of any Baptist paper in the world. For many years he has been president of the State B. Y. P. U. Much of the success and power of that great organization, including the annual encampment at Palacios, is due to his guiding hand. He and W. B. Kendall practically carried the organization by the sheer force of their personalities during its formative period.

His greatest work, perhaps, has been that of his service to Christian song. As joint-editor with W. W. Hamilton, he published "Evangel" in 1909. Since then he has compiled, edited and published the following song books: "New Evangel," 1911; "World Evangel," 1913; "Herald," 1915; "Treasury of Song," 1917, and Popular Hymnal 1919. More than 3,000,000 copies of these books have been published and distributed; the largest number ever distributed by any compiler with one exception, in that length of time. From one end of this country to the other and beyond the seas, Coleman's song books are in use and the demand for them continues and grows. Brother Coleman has more elements of power in leading great congregations in song than any other man we ever saw, and we have seen the great song leaders of the past quarter of a century. If he had devoted himself to that one thing he would have been known as a song leader around the world. Moreover, he knows the kind of music that will appeal to the human heart, as a remarkable sale of the song books shows.

We are depending upon him to interpret to itself in song the new age into which the world is being ushered, and we believe that he will find the songs that are to meet the call of hearts torn by the war and reaching out after the deep things of God. Into all of his activities he brings the exact methods learned from early habits of life and some years of experience in banking while he was young—methods which he nevertheless warms with good humor and glowing spirituality. Whatever he does is religiously done.

Hale and vigorous, in the prime of manhood, pastor's assistant and superintendent of the Sunday school in one of the great churches of the world, president of the greatest B. Y. P. U. or-

ganization and assembly, compiler and publisher of a remarkable series of song books, it would seem that his usefulness in the affairs of the kingdom is just now well under way. The richest, ripest years are yet to come. Baptists need more laymen like him. They need their consecration, their ability, and their money, none of which has the subject of this sketch withheld from those channels which bless the world.

ERNEST CLYDE COLLINS.



Among the early settlers of Liberty and Tattnall counties, Georgia, were the Collins and Tillman families. The Collins family was of Scotch-Irish descent, while the Tillmans were of French stock. They settled in the virgin pine forests of Southern Georgia, and cleared the land for their farms, both families being planters. Perry Collins married Sarah Tillman, a sister of James Tillman. James Tillman married Sarah Everett. Both families wielded a wide influence in their section of the State. James Tillman represented Tattnall county in the General Assembly when the capitol was at Milledgeville instead of Atlanta, making the journey on horseback. Among the sons of Perry Collins was Joseph Perry Collins, who married Lela O. Tillman. Joseph Perry Collins was a planter and merchant. In 1888 he moved from Liberty county and located in the town of Glennville, in Tattnall county. Later Mr. Collins served as clerk of the superior and city courts of Tattnall county for four years.

One of the sons of Joseph Perry Collins was Ernest Clyde Collins, the subject of this sketch, who was born in Liberty county, Georgia, July 20, 1880. He received his primary and high school education in the Baptist Union Institute, at Glennville, Georgia. Afterwards he entered Mercer University, at Macon, Georgia,

where he made a fine record as a student. On account of the imperative need of his services in his father's business, he gave up the literary course, but graduated from the Law Department of Mercer University in 1899. After his graduation he located at Reidsville, the county seat of Tattnall county, and began the practice of law. During the years he has enjoyed a good business in his chosen profession.

Mr. Collins was converted at the early age of twelve years, and united with the Philadelphia, now Glennville, Baptist church. He was baptized by Rev. Geo. W. Smith, of Hagan, Georgia, but originally from Washington county, thirty-one others being baptized at the same time. From the beginning of his Christian life he was an active and energetic member of his church. In church life he has developed high ideals and holy ambitions.

On December 20, 1900, Mr. Collins was united in marriage to Miss Beulah Rogers, of Reidsville, Georgia. She was a daughter of W. Millard Rogers, a planter and merchant. Her paternal grand-parents were Joseph B. Rogers and Samantha Strickland Rogers, while her maternal grandparents were Simon P. Smith and Clarissa Brewton Smith. She has been a faithful helpmeet to her husband in his busy life. Their home has been blessed with three sons, the oldest of whom is a student at Mercer University.

Mr. Collins was elected Judge of the City Court of Tattnall county in 1911, which position he held for eight years retiring Dec. 31, 1918. Judge of the Court he has proved himself to be a capable jurist. The faithful administration of the law in the punishment of evil doers, and the vindication of the righteous has marked his course.

In the religious spheres Judge Collins has enjoyed the confidence of the brotherhood. He has frequently been honored by them. For more than ten years he has been the faithful and beloved superintendent of the Reidsville Baptist Sunday school. Under his ministry the Sunday school has rapidly grown in numbers and efficiency. In point of fineness this school ranks with the best in the State.

In 1913 Judge Collins was elected moderator of the Tattnall County Baptist Association, and still occupies this office. He earnestly seeks the upward and onward movement of all the churches of the association. He was elected by the Georgia Baptist Convention as a member of the State Mission Board, and served one year, when he was elected by the same body as a member of the Committee of Five. This election made it necessary for his relation to the Mission Board to cease. The Committee of Five is charged with the responsible and heavy work of organizing and directing a state-wide campaign known as "The Debt Paying Campaign," to raise \$500,000 with which to pay all the debts of all the institutions fostered by the Georgia Baptist Convention. In this work Judge Collins has manifested great interest and ability. He is always ready to go anywhere to advance the cause. He is prompt, enthusiastic and generous in all church work.

Few men of the age of Judge Collins rank higher than he as a citizen, jurist and denominational leader. Unless all signs fail he has not yet reached the zenith of his usefulness in the civic and religious affairs of his community and State.

BENJAMIN ANDREW COPASS.



Benjamin Andrew Copass, son of Charles Wesley and Lucy Bowman Copass, was born near Clementville, Tennessee, May 29, 1865. His paternal grandparents were John Copass, of French descent, and Anne Fitzgerald Copass, of Scotch-Irish stock. His maternal grandparents were William Carroll Bowman, of Dutch ancestry, and Nancy Denton Bowman, an English woman. Two of her uncles, named Denton, were noted Baptist preachers

in their day. It will be seen that Benjamin Andrew Copass, the subject of this sketch, has a mixture of good blood. It all tells in his characteristics and achievements.

Going back to his ancestors, as must always be done in getting a true estimate of any man, it is found that they were sturdy, loyal, heroic men and women. Some of them fought in the Revolutionary War. One of them, his great-grandfather Copass, fought through that war and was at the battle of Yorktown and witnessed the surrender of Cornwallis. In fact, the Copass family has fought in every war in which this country has ever been engaged. As this sketch is being written, two brothers are in France, having fought for the freedom of the world.

Reared in the mountains, on the dividing line between Kentucky and Tennessee, young Copass was acquainted with the hardships and adversities of frontier life. Although his parents were poor, he determined to get an education and never turned aside from that steadfast purpose. He also provided for the education of four sisters. After completing the course in the academy near his home, he secured his A. B. and A. M. degrees from Bethel College, of Russellville, Kentucky. Later he took the full course in the Southern Baptist Theological Seminary, at Louisville, Kentucky, and ranked in his studies along with such men as W. J. McGlothlin, Weston Bruner, D. G. Whittinghill and others, who were his classmates. In after years Bethel College, Kentucky, his Alma Mater, conferred on him the degree of Doctor of Divinity. So modest is he that some of his most intimate friends in Texas did not know for years that he was the possessor of such degree. When alone he might have written his name, B. A. Copass, D. D., but he was never known to advertise that fact or to send articles to the newspapers with the degree appended to his name.

Dr. Copass was converted November 30, 1879, and united with Skaggs Creek Baptist church the next day, December 1st. On December the 7th the same year he was baptized by Rev. Samuel Walden. On Saturday after the third Sunday in July, 1889, nearly ten years later, he was ordained by the Bellewood Baptist church, Willette, Tennessee, to the full work of the gospel ministry. The ordination sermon was preached by Rev. M. B. Ramsey, and the other brethren composing the presbytery were Wiseman Smith, W. H. Smith, J. H. Matthews and J. W. Bailey.

Dr. Copass has held a number of pastorates, in each of which he has been successful. His pastorates have been as follows: Clinton, Kentucky, 1894-1896; Los Angeles, California, 1896-1899; Marksburg, Kentucky, 1899-1901; Waxahachie, Texas, 1901-1906; San Marcos, Texas, 1906-1912; Denton, Texas, 1912-1913. This pastorate was made short by his resignation to save San Marcos Baptist Academy from an indebtedness of \$100,000.

While pastor at San Marcos, the San Marcos Baptist Academy, one of the best secondary schools of the South, was opened. He was so familiar with its purposes and needs, and had so thoroughly the confidence of its constituency, that it was not surprising that he should be called some time later, from his happy pastorate in Denton to lead in a quiet campaign to save the institution in a time of imminent peril. He succeeded so well that he was asked by the Education Board of the Baptist General Convention of Texas to become Associate Secretary with Dr. A. J. Barton, who was then Secretary of that Board. When the Education and Mission Boards of the Baptist General Convention of Texas were consolidated, in 1914, he was elected Assistant Corresponding Secretary of the Baptist Executive Board, which position he held until his retirement in December, 1917.

During the three years of his secretaryship, his greatest contribution to the Baptists of Texas was the outlining of a program for the enlistment of all the forces. He emphasized especially the associational idea and aroused Texas Baptists to the need of appreciating and utilizing properly this unit of denominational co-operation. So quiet and modest was he that the full value of his labors was not apparent to all; but in the years to come a just appraisal of Baptist activities in Texas will recognize the worthy contribution that he made to the denominational life.

When Dr. Copass turned aside from the pastorate he was happy as the undershepherd of one of the strongest Baptist churches in Texas. He had the shepherd heart and the soul of a prophet. In his library was the best literature produced by the master minds of the past and present. He was conversant with the achievements of modern science and the pronouncements of modern philosophy. He was a close student of history and was able to trace accurately

the development of nations and the growth of institutions. Above all, as a pastor and now, he is a lover of the Word. Through his intimate knowledge of Hebrew and Greek he is the better enabled to interpret and appreciate the teachings of the Scriptures. He knows how to sympathize with and win the plain people; because he suffered, he knows how to sympathize with others who suffer likewise; because he has trod the paths of adversity, he knows how to speak a word of cheer to despondent and discouraged hearts; because he has been led by the divine Shepherd, he himself knows how to be patient and considerate.

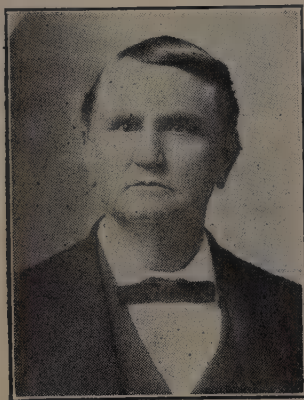
These qualities make him all the greater as a preacher and writer. He is an accurate thinker. He is the author of an exposition of Hosea, which was published by the American Baptist Publication Society, and has had a wide sale. The manuscripts for other volumes were destroyed some years ago in a fire at San Marcos. Since that time his life has been too strenuous to permit him to write books, although he has contributed many articles to the denominational press, and has prepared for the Executive Board quite a number of tracts.

Dr. Copass was married in 1894 to Miss Cloantha Williams, of Russellville, Kentucky. Soon after coming to Texas, she went to the Father's house. In 1904 Dr. Copass and Miss Crickett Keys, of Waxahachie, Texas, were married. In the home are four children, Cloantha, Benjamin, Lucile and Mike. Cloantha received her A. B. degree from Baylor University in 1917, and is now at the head of the department of French in Burleson College, Greenville, Texas. She is also studying for her A. M. degree in Chicago University. Benjamin completed the course at San Marcos Academy and was a student in Burleson College, Greenville, when he volunteered for the army, receiving his commission as lieutenant in sixty days after he entered service. He is now a student in Baylor University. Lucile is in Burleson College, Greenville, Texas; and Mike, a typical American boy, very much like his father, we imagine, when he was a boy, is in High School, Fort Worth, Texas.

Dr. Copass is now in the prime of life, and his friends believe that with him "the best of life is yet to be." Just before the signing of the armistice he resigned from the superintendency of

Baptist War Work for Texas and entered upon his duties as Professor of Hebrew and Old Testament History and Theology in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. We believe he will be faithful in this position also, and will serve well his day and generation. Or, if God in his providence should direct him to pastoral activities or secretarial duties, as in the past so in the future he will be tactful and efficient. If it is left to him he will spend the rest of his years as a teacher of preachers and in making whatever contribution he can for the advancement of the cause of his denomination in all the world. Wherever he goes and whatever he does there will accompany him the shadow of a man who stands erect both in body and in soul.

SOLON BOLIVAR COUSINS.



Among the early settlers of Amelia county, Virginia, was the Cousins family of French descent. One of the prominent members of that family was Richard Henry Cousins, whose wife was of Scotch descent. He was a planter and lived and died in the neighborhood where his father settled. One of his sons, Richard Henry, Jr., came to Georgia in the early part of the last century and settled in Meriwether county. He married Miss Ann

Mills, of Jasper county, Georgia. Like his father, he was a planter, and his plantation was in one of the most fertile parts of the county. It was on this plantation that Solon Bolivar Cousins, the subject of this sketch, was born May 15, 1849.

The youth of young Cousins was spent on the farm, and he received his primary education in the old field school. In his early manhood he entered the Hogansville High School, of which Prof. Geo. C. Looney was principal. As a teacher Prof. Looney was in a class to himself in the estimation of his patrons. It was

under his tutorship, assisted by Prof. A. D. Candler, that Mr. Cousins was prepared for the Senior class in college. After two successful years as principal of the Haralson High School, he entered the Nashville Medical College, from which he graduated March 21, 1872.

Dr. Cousins began the practice of his profession, immediately after his graduation, in Heard county, and for ten years was a successful and beloved physician. On Christmas day, 1873, the next year after his graduation in medicine, he married Miss J. D. Hollingsworth, of Heard county, Georgia, who was a daughter of Hon. Levi and Lizzie Hollingsworth. This union was made short by the seemingly untimely death of his wife, the mother of their child, Joseph Byron Cousins.

Dr. Cousins was converted in August, 1873, and united with the Yellow Dirt Baptist church, being baptized by Rev. William H. Daniel. The new life in Christ was very real to him. It added to his skill in ministering to the sick. As he grew in grace and in the knowledge of the truth, his desire for the salvation of the lost became a consuming passion. Soon he felt that it would be woe to him unless he yielded to the call of God to preach the gospel. In response to that call and to the calls of the churches, he has spent thirty-five years of his vigorous life in the ministry.

Dr. Cousins was ordained to the full work of the gospel ministry by Yellow Dirt church, Heard county, Georgia, October 8, 1881. The presbytery was composed of Revs. R. H. Jackson, pastor, W. W. Roop, M. Owensby and T. L. Layton. From that time until now he has been much in demand as pastor of town, village and country churches. The churches he has served have been located in the county in which he was born, and in which he has lived all his life, and in contiguous counties. Quite all of them are members of the Western Baptist Association, and the record he has made as their pastor has been exceptional.

The following is a list of the churches he has served and the time given to each: Moreland, twenty-one years; Corinth, three years; Grantville, one year; Union, Meriwether county, four years; Union, Harris county, five years; Oakland, eleven years; Long Cane, Troup county, nine years; Antioch, Meriwether county, nine

years; Whiteoak Grove, two years. The present field of Dr. Cousins is as follows: Turin, fifth year; Mt. Zion, Meriwether county, thirty-fourth year; Gay, Meriwether county, first year; Haralson, twentieth year, all located in the Western Association, and all in a prosperous condition.

It will be observed that he has given thirty-four years to Mount Zion church, which is located in his home county. During these years he has seen almost a complete change in the membership. Nearly every home has shared his sympathetic ministry in their deepest sorrows, and many of them have had his cheering presence on the occasions of the marriages of their sons and daughters. Within the time of his pastorate children have been born and have grown to maturity. He has officiated at their marriages and is now leading their children to Christ. A like experience is being had at Haralson, where he has been pastor for twenty years, and where he taught school as a young man.

As a preacher Dr. Cousins is thoughtful, systematic and forceful in the presentation of his message. The genuineness of the man, his deep spirituality, his earnestness and his striking personality re-enforce his preaching and make it productive in edifying the saved and in convincing the lost of their need of salvation. The churches he has served have been noted for the well-developed membership and for the steady ingathering of the unsaved. Few men have had a more fruitful ministry.

"In honor preferring one another" has been the practice of Dr. Cousins throughout all his ministerial life. Only twice in thirty-five years has he served as moderator of the Western Association, first in 1888 and second in 1912. Only twice has he preached the introductory sermon, first in 1887, second in 1911. It is his delight to honor his brethren, and especially young ministers. Those most intimate with him have never been able to detect a spirit of jealousy in his relation to his brother ministers. Had he been so disposed, he could have monopolized the places of honor in his association because of his popularity in that body; but such a thing has never been his desire.

Any story of this good man's career would be incomplete that did not mention his contribution to the lives of the young men

and the young women who have come under his pastoral care. Endowed with extraordinary insight into human nature, he has always been quick to discern the potentialities and possibilities of the young. Not only has he encouraged and inspired them to lives of usefulness and power, but not infrequently he has assumed for them responsibilities, thus making possible their training for efficiency. There be many who will call his name blessed for his work's sake.

Among the many priceless legacies which Dr. Cousins will bequeath to his family and friends is his uncompromising antagonism to all forms of evil. Long before the sentiment for prohibition had gained the momentum which it now has, and when it was not the most popular thing for a preacher to fearlessly advocate it, Dr. Cousins not only preached against the liquor traffic, but led several campaigns for its suppression in his own immediate section.

The Master said that "Whosoever shall lose his life for my sake shall find it." To those who have touched the life of the subject of this sketch, these words would seem to fitly characterize his ministry in his home, in his community, in his church, and in the kingdom of God.

Dr. Cousins has distinguished himself as a husband and father, as well as a citizen and minister. God blessed him with a second good wife in his marriage to Miss Lou Ella Fuller, daughter of William J. and Elizabeth Fuller, of Meriwether county, Georgia. This marriage was solemnized January 1, 1885, Rev. Elim Culpepper being the officiating minister. This union has been blessed with four sons and one daughter. The oldest son is Rev. Solon B. Cousins, Jr., pastor of the First Baptist church, of Columbus, Georgia; the second son is Paul Mercer Cousins, Professor of English in Shorter College, Rome, Georgia; the third son was Albert Roy Cousins, a graduate of Locust Grove Institute, where his two brothers taught, and of Wake Forest College. He had accepted the chair of History in Norman Institute, at Norman Park, Georgia, but before entering upon his duties was killed at the home of his father by a stroke of lightning, in 1916; the fourth and youngest son, Robert Lanier, gives promise of measur-

ing up to his gifted brothers. The only daughter, Ella Ruth Cousins, is a college graduate and is a young lady of exceptional gifts and attainments. In the home of Dr. Cousins the spirit of Christ is regnant and the family fellowship is of the highest type.

When Dr. Cousins settled in Luthersville it was a small country village, with no railroad facilities. He has seen it grow into a substantial town, with splendid railroad accommodations and with a good school. No citizen in his community has been more interested in education than he, and the Baptist high schools and colleges of the State have had his unstinted support in influence, money and patronage. Two of his sons and his only daughter have been students of the Locust Grove Institute, Locust Grove, Georgia; two sons are graduates of Mercer University and the daughter a graduate of Shorter College, at Rome, Georgia. The youngest son is a prospective student of both Locust Grove Institute and of Mercer University.

The father of these children is a princely man and their mother a queenly woman. As they face the setting sun the luster of their godly lives grows brighter with each passing day, and that luster will never fade from the vision of their children, comrades and future generations until it is lost in the dazzling glory of the Son of Righteousness when he appears the second time without sin unto salvation.

JOHN PRESTON CROUCH.



J. P. Crouch, of McKinney, Texas, is an eminently useful layman. For many generations his forefathers were sturdy Baptists, and among them there were a number of good preachers. He was born in Washington county, East Tennessee, near Boon's Creek, November 10th, 1851. He was reared on the farm on which he was born. His educational advantages were limited. There were no public schools when he was a boy, but he attended for a time a pri-

ivate school in his community, and for a few terms Boon's Creek Seminary. There were no regular Sunday schools in his neighborhood, but there was preaching once a month in a neighboring Baptist church of which his parents were devout members. When sixteen years old he attended a revival meeting at this church, during which he became deeply convicted of his sins. One night returning from the service, he stopped in the woods by the roadside to pray, was converted, and went home rejoicing. He at once became active in Christian work in such ways for service as were open to him. Being among the eldest of eleven children he remained at home assisting his father till he was twenty-six, at which time he moved to Texas. He farmed in Dallas county three years.

In June, 1880, Mr. Crouch was united in marriage with Mrs. Molly Smith Crouch, a widow with three children. Soon after his marriage he settled in McKinney and went into the hardware & furniture business, in which he has greatly prospered. He still retains interest in two hardware stores, one at McKinney, the other at Ft. Worth. He also has investments in a number of other enterprises. His vision of business matters is quite clear, his judgment is good and he has rarely made an unfortunate investment. His counsel, as well as his capital, is sought by numerous business organizations; and he is the president or a director in a number of

business concerns. His good wife, who was for thirty-five years his economic helper at home, died in 1915. He has no children, but is a faithful father to his step-children. Following the death of their mother he divided with them his property.

On moving to McKinney, Mr. Crouch at once identified himself with the struggling little Baptist church. It is now the first of three flourishing Baptist churches in the town. In 1883 he was ordained a deacon and has magnified his office, making an efficient church official. For a number of years he was also the treasurer of his church, and in this position was vigilant and diligent, seeing to it that the necessary finances were provided to meet the monthly obligations of the church. He gave one of his clerks, who was employed as church collector, the time for doing the collecting. He loves his church and is devoted to its welfare; but he also has a heart of sympathy and a hand of help for every worthy cause, and takes an active interest in denominational enterprises. He attends his county Baptist association, and takes an active part on its committees and in its discussions. He also, from time to time, attends the Baptist General Convention of Texas and the Southern Baptist Convention, and takes the keenest interest in their work.

Although deacon Crouch is not a very wealthy man, he is a generous supporter of Christian enterprises. He liberally contributes to the current expenses of his church, and gives to every special offering it makes. He is the church's chairman of the committee on the destitute, and he devotes much time, labor and means, in an endeavor to give relief to the poor, the widow and the orphan. By his generous aid he has made it possible for a number of young people to obtain a college education, some of whom are now occupying important positions. He has also made some very worthy and commendable gifts to denominational institutions. Among these gifts was \$7,500.00 toward the building of the present house of worship for his church, \$7,000.00 to the Baptist Memorial Sanitarium, \$5,000.00 to Baylor University, \$5,000.00 to the Southwestern Baptist Theological Seminary, and \$5,000.00 to Baylor Female College. He also has definite plans for generously help-

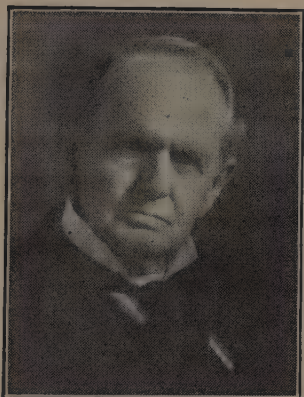
ing, at some future time, other worthy Baptist institutions. He is wisely preparing to give an account of his stewardship.

As a Christian, brother Crouch is devout and active. He attends the evening as well as the morning hour of worship. He has been a faithful Sunday school teacher for nearly half a century, and has been attending prayer meeting ever since his conversion. He often leads the mid-week devotional service and gives excellent interpretations of the Scripture he reads, his talks being of a practical Christian character, and always helpful. In his daily life he practices what he preaches as a layman. He is modest and retiring as to Christian endeavor, shrinking from leadership but doing cheerfully his best when called by his brethren into public service. He is a member of the Executive Board of his Association, a member of the Board of Directors of Buckner Orphans' Home, a trustee of the Southwestern Baptist Theological Seminary, and president of the Board of Directors of the Baptist Memorial Sanitarium.

By nature John Preston Crouch is a nobleman, genial and hospitable. He loves his friends and delights to entertain them, especially his brethren in the ministry. He lives in a modest house, but in it, at its building, he set apart a "prophet's chamber," and it is ever open with a welcome to the visiting minister. In the passing years his most frequent guest has been his pastor, but he has entertained many of the distinguished Baptists of the South, and most of the prominent Baptist ministers of Texas. In his home Dr. F. M. McConnell introduced Dr. B. H. Carroll to Geo. W. Truett, who was then a young teacher, and there and then they began to formulate their great plans for the Baptist schools of Texas.

It is the fond hope of his admiring friends and brethren that he may be spared many years to the Christian work in which he delights.

WASHINGTON BRYAN CRUMPTON.



The writer of these few pages has often said that Washington Bryan Crumpton, in point of usefulness, has been Alabama's foremost citizen for many years. He probably knows and is known by more people than any other man in the State. Thousands love him, a few hate, but all respect him. As Secretary of the Alabama State Board of Missions, he was the leader of probably one-half the white population of the State. He was among

the pioneers in creating the anti-liquor sentiment of the State, was one of its wisest organizers, and as president of the Anti-Saloon League is now the victorious general of the forces that drove the liquor dealers from Alabama and keeps them from our borders. His life work was probably done as Alabama's Secretary of Missions, and looking back to his early days it is easy to see how Providence specially prepared him for that exalted station. Mr. Crumpton was born at Camden, in Wilcox county, Alabama, February 24, 1842. Beginning school at eight years old, he was educated largely from common schools of such character as existed at that time in Alabama. His people moved to old Washington, ten miles below Montgomery, when he was yet a lad, and there he received his first impressions of the horror of the liquor traffic. A prominent citizen whose brother was a drunkard, saw two barrels of whiskey being rolled from a wagon to the stoop in front of the village store.

With an axe he burst them open and poured their contents on the ground paying the merchant for the whiskey. It would be several weeks before more could be gotten up from Mobile, and during that time his brother would be sober. The whole scene made an impression on the little boy that has had much to do with the famous saying of the man, who as president of Alabama's

Anti-Saloon League declared: "We are camping on the trail of the liquor traffic and our fires will never go out."

When about eleven years of age the family moved to Pineapple and soon after the mother of the family went to heaven. At thirteen years of age he was baptized by pastor Miles McWilliams, into the fellowship of the Friendship church. Soon after this, his father broke up housekeeping and young Crumpton lived with various relatives, giving much of his time to actual farm work, which is one of the finest schools any boy can enter.

One of his elder brothers having gone to California with the early forty-niners, Washington Bryan decided he would go for a visit to the far western State. He had some rich experiences there that were worth much to him in after years, but very soon the excitement of the Civil War swept like a flood over California, and the young Alabamian, whose blood was hot, and whose resentment was keen at much of the anti-Southern spirit of California, determined to make his way back to the Confederate armies. It would be a most interesting story to follow that lone boy on his long and dangerous trip home. He tells of it in a lecture of absorbing interest, which can be found in a book written by himself and his brother describing their adventures in California and the return of the younger brother to his people.

He saw real service in the armies of northern Mississippi. He was in the siege of Vicksburg and lived for a time on pea bread and mule meat. He was taken as a wounded prisoner and sent to Mobile, where he was afterwards exchanged and returned to the active service. He was in Company H, 37th Mississippi Infantry, Shelly's Brigade, Walthall's Division, and Stewart's Corps. He was in the battles about Atlanta, Georgia, where he was slightly wounded on July 28th. He marched with Hood in Tennessee, was in the battle of Franklin, and was wounded again in the first day's fighting at Nashville, Tennessee. The last gun of the war heard by him was at Columbus, Georgia, when Wilson's raid captured the city. He was third sergeant of his company most of the time and was made lieutenant just before the surrender.

Retiring from the war he spent a year around his old haunts in Dallas and adjoining counties, Alabama, where he renewed his al-

legiance to his Master. But it was not until as a farmer in Mississippi, a year later, that he finally made the complete surrender to his call to the ministry, at which time he was licensed to preach by the Garlandsville church. He spent two years in Georgetown, Kentucky College, and there formed the friendship of A. C. Davidson and J. M. Frost, who in after years were to play an important part in shaping his life. While at school at Georgetown, and for a short while after, he did much preaching among Kentucky churches, but finally settled in Dallas county, Alabama, as the pastor of Providence, Shiloh and New Bethel churches. By request of the Providence church he was ordained, November 30, 1870. The ordaining council was composed of B. H. Crumpton, T. M. Bailey and W. C. Cleveland. For a number of years he preached in Dallas and surrounding counties, giving tremendous impetus to the work in that section, and creating a church life and spirit that bears his peculiar stamp to this day.

In 1872 he married Miss Ellen Cochran, a daughter of C. U. Cochran, one of his deacons in Providence church who came from South Carolina in the early days of Alabama. For two years he was pastor of the First church at Meridian, Mississippi, passing through a scourge of yellow fever with his church, showing the same soldierly qualities during those terrible days that marked his service in the army. This pastorate gave him a clear insight into the work of city churches and pastors, enabling him in after years to enter fully into their trials while serving as Mission Secretary.

But the farm and country life held his heart, and he returned to it after his faithful service at Meridian. He loved husbandry, country ways and country people. His deep interest in missions can be seen at an early date, in the fact that he reserved one Sunday from regular pastoral work so as to give himself to the building of destitute sections on his vacant day. An example of this is to be seen in a visit he made to his old home at Camden, where the discouraged church had been pastorless for a long time. Half in jest, but wholly in earnest, he said that he had come seeking a call, which they readily extended. It was far away, over bad roads, and across the river, but he held on until he found a pastor for

them, and so conserved the religious life and Baptist interests in one of the most important sections of the State.

After returning to his farm from Meridian he began to advocate prohibition in his county, and from that hour to this he has waged a successful war on King Alcohol,—perhaps the greatest foe of the human family.

When Alabama Baptists organized their State Board of Missions with T. M. Bailey as its Secretary, W. B. Crumpton was often called to visit associations and perform various important tasks for the new Board. He was soon made State Evangelist, and covered a vast territory in that capacity, saying of himself: "My ministry is to church members. I love to see souls won to Christ, and I have baptized a good many, but I love most of all to get churches to do things." This probably is true, though the evangelist held many meetings and baptized many precious souls. He was a member of the State Mission Board with Frost and Davidson, who meantime had moved to Alabama, the former being bishop at Selma and the latter at Marion. When Dr. Bailey resigned to take up his work in South Carolina, it was but natural for the Board to turn to young Crumpton, whose boundless energies and wide experience made him the logical man for the place.

It is here that he did the great work of his life. With the exception of three years spent in Georgetown, Kentucky, as the financial agent of the College, over which his great friend Davidson was then presiding, he covered twenty-eight years of service as Secretary of Alabama's Missionary Board. He ought to write a story of his work during that period. An autobiography would contain many a thrilling story of Christian trial, heroism and triumph. The State during that time passed through many crises, and perhaps the Baptist cause passed through more, but in every situation the Secretary rose to the occasion and guided his people safely through the storm. The State was growing by leaps and bounds. New towns were springing up on every side, great cities were growing, country districts were being depopulated by reason of the movement of the people to the centers, and strong churches were going to the wall in rural communities that had been at one time the backbone of the denomination. Crumpton was every-

where, organizing, directing, encouraging, supporting and building. There are strong churches all over Alabama now that were born in his prayers, and made possible by his foresight and courage. The broad sympathy of the man was extended to every struggling group of workers in new fields, and to surviving members in expiring churches, from which the people had moved away. Tireless in his energy, wise in his plans, persistent in their execution, when once he laid his hand to a new situation he never turned loose until the new church was able to stand alone. He was a wonderful discoverer of men, and had an unusual talent for making fortunate matches between churches and pastors. He kept in close touch with the young men entering the ministry, became their warm personal friend, and used them in the development of the growing life of the State. He always deplored the fact that he did not graduate at college, but it was wonderful to see how he became the beloved leader of college men as well as country pastors. His knowledge of men, his broad vision, his unusual common sense, practical wisdom and saving sense of humor, made him one of the greatest Secretaries the country has ever known. The colleges felt the touch of his strong and loving hand. The Sunday schools of the State looked to him as a matter of course for leadership. He was as much a foreign missionary and a Home Board man as he was the secretary of Alabama—indeed every interest fostered by the denomination found a fountain of inspiration in him, and it was impossible to tell in which phase of the work his interest was greatest, so broad his sympathies, so deep his consecration, so boundless his ambition for his people.

In November, 1915, at the Huntsville Convention, ripe in years, rich in experience, still clear in mind and possessing the devotion of his people, he was made Secretary Emeritus of the State Board of Missions, which position he now holds and will hold until his Master calls him home. He is the advisor of the Board and the patriarch of the churches. He is the pastor of a country church, and still pursues his lifelong interests in the distribution of good literature of all kinds. While not so strenuous, the labors in which he is now engaged are as important and successful as any that ever filled his hands.

As a husband and father, he has been strong and tender. His wife, Ellen Cochran, died while he was with Georgetown College, as its agent. She was the mother of ten children, one-half of whom remain on earth. After nine years he was married to Mrs. Florence Harris, of Montgomery, the widow of Dr. William Harris, who died while pastor of the First church in that city.

Mention has been made of his work for the cause of temperance. His practical judgment, as well as his deep devotion to the cause, made him the natural leader of the temperance forces in Alabama. It must be remembered that when he began his work against liquor, the State was in the clutches of that nefarious traffic. Politicians were subservient to its power and public men generally were afraid to touch it. Even when they approved temperance measures, many good men lacked the heart to attack the saloon keepers because the whole task seemed so hopeless. But the young crusader knew no fear. He had no ambitions except to serve his people and to redeem his State. With ■ courage born of a certainty of the righteousness of his cause and assurance of its ultimate triumph, he attempted the impossible and won. From seeing his people helpless in the grip of the liquor interests, he has lived to see a day when no one dreams of bringing back the ancient curse of the State. He is still president of the Anti-Saloon League, and as such must be reckoned with by the forces of iniquity that fain would return to their accustomed haunts and to their prey upon the people.

As Alabama has grown in material, intellectual and spiritual power, he has grown along with it, and in all of the advance made by his native State his hand has been one of the most powerful agencies in her growth toward better things. He is still busy about his work, and it is the prayer of the thousands who love him that the evening time of life shall see its most brilliant glories.

Of a truth

“He shall come rejoicing,
Bringing in the sheaves.”

WILLIAM ELI DAVIS.



Dr. W. E. Davis is a preacher of more than ordinary ability. He possesses in a rare combination the essential qualities of an all-round man of God. He is first of all a prophet. His message is from above, and is made by him attractive both in the manner of preparation and in the consecrated personality through which it comes. He clothes it in living words, and with easy earnestness delivers it to dying men. His knowledge of the Scriptures

is comprehensive. His exposition is clear and luminous. His voice is full of pleasantness and persuasiveness. His gestures are interpretative. In the delivery of his sermons the whole man is in harmonic action. In his most rapturous moments the content of his message is focalized in a language that subdues the rebellious, heartens the timid and compels the slothful. It seems easy for him to preach. Through an uninterrupted application to systematic study covering a period of ten years, he has maintained a standard of preaching which has lifted his people to successive heights in religious growth and activity.

He is also a pastor. In his bosom he carries a true shepherd heart. His compassion reaches out to all who need his spiritual attention and care—the sick, the poor, the discouraged, the forlorn, the aged, the outcast, the lost. With increasing devotion he repeats the rounds from year to year among the people who have a claim upon his gracious ministry. Because of this sacrificial service he wins the love and esteem of all in the community. He is seen to be a good servant of Jesus Christ.

The subject of this sketch was born on a farm near Odessa, Missouri. The date of his birth was May 2, 1880. He was regarded by his parents as a love gift from heaven. Being devout Christians, deacon John S. Davis and wife craved a son for the gospel ministry. During the days when the mother anxiously

awaited his coming, she gave herself in earnest prayer to the divine request that the Lord might use him for the proclamation of his holy message. Perhaps she had offered the same petition in advance of the coming of an older son, Rev. J. E. Davis, who has been for twelve years one of the faithful missionaries in Mexico. At any rate, the Lord answered her prayer for a preacher son by giving her two preachers. Dr. W. E. Davis, in explaining his call to the ministry, alludes to the pre-natal desire of his saintly mother as expressed in the prayer that conquered.

One of the most important events of his life was his marriage to Miss Anna Jane Prather, of Saint Joseph, Missouri. The date of the wedding was November 25, 1902. During the years they have travelled life's pathway together there has been a beautiful mutuality in magnifying the interests of the kingdom. In his numerous strenuous labors as pastor she gives always a heart of tender sympathy and a hand of willing helpfulness. They found a new joy in their home with the coming of a baby boy just a few days before their tenth wedding anniversary, William Eli, Junior. The three compose a family of rare happiness. Friends who linger for a brief time in their home go out to live better lives from the inspiration of its gracious hospitality.

A strong foundation was laid for his ministerial career when Dr. Davis invested in an education. Living on the farm until his eighteenth year, he spent most of his early school days in the rural public schools. Here he found some of the richest experiences of his educational life. In the year 1899, he entered the Academy of William Jewell College, at Liberty, Missouri. In 1901 he was compelled to leave school for a time. After an absence of three years he resumed his studies in the same institution. By herculean labor he completed the full college course in three years, graduating with the A. B. degree in the Summer of 1907. Four years later he received the A. M. degree for post-graduate study. He was given from the Potomac University of Washington, District of Columbia, in the Spring of 1916, the degree of Ph. D. after the completion of a three-year course by correspondence given by that institution.

Even before beginning his college education he did some effective preaching. He was licensed to preach in the Fall of 1898. The license was granted by the New Liberty Baptist church, in Jackson county, Missouri. His ordination to the gospel ministry occurred in his twenty-second year. It was conducted in the West Plains Baptist church, of West Plains, Missouri. This event took place a little more than eight years after his conversion. He remembers with delight that the ordination sermon was preached by the beloved Rev. C. F. Whitlock.

The eighteen years, or more, he has been in the active ministry have been years crowded with the multitudinous labors of a busy twentieth century Baptist preacher. His work began as a district missionary in the Union Association in southern Missouri. A second work of similar nature was given to North Central Association in the northern part of the same State. He gathered rich harvests for the Master in both these fields of labor. During the years in college he served as pastor of different country Baptist churches. His first pastorate after graduation from college was with the Pine Street church, Nevada, Missouri. Here he served nobly, and grew noticeably. In May, 1908, he accepted a hearty call to the First church of Stansbury, Missouri. In this city he gave his best for two years. A strong request from the Baptist saints at Monte Vista, Colorado, to become shepherd of the flock there, induced him to leave his native State in the Summer of 1910. But he was gone from home only one year. He returned to Missouri in September, 1911, to take up the work of Robberson Avenue church, Springfield. To this church he has given up to this time in his ministry, the best work of his life. During the almost four years of his holy toil here he builded into the spiritual structure of the church such qualities of material and workmanship as will manifest a strength and beauty for years to come. At the time of this writing, 1918, he is making a remarkable record in what promises to be the most fruitful pastorate of his erstwhile career. He went to the First church, Clinton, Missouri, in November, 1915. In a period of a little more than two years he has led a scattered, discouraged, persecuted membership

into a body of united, optimistic, respected Christian men and women.

The various spiritual efforts given by Dr. Davis to the kingdom tasks have been largely blessed of God. In the numerous revival meetings he has conducted it has been his privilege to witness the conversion of a great number of people. Because of his evangelistic gifts, his brethren frequently call upon him for evangelistic meetings. Generally he holds from two to four such meetings each year away from his own church. He is called upon to deliver on an average as many as twelve special addresses each year. These are on various phases of religious and literary subjects. He is an indefatigable worker. His strength of mind and body and bigness of heart, together with a fixed habit of systematized work, make it possible for him to accomplish the maximum of service.

But the strongest element in all his ministry is his outstanding manhood. This makes a compelling appeal to those who make his acquaintance. He is a man among men. He is so recognized among his fellows. His Christian manhood gives impetus to the burning messages which fall from his lips. It makes easy access for him into all the homes of the community in which he lives. The finest thing that can be said of Dr. William Eli Davis is that he is a Christian gentleman. In measuring his character, the words of another express the opinion of his friends:

“The elements so mixed in him that nature might stand up
And say to all the world, ‘This is a man.’”

REUBEN DEEVER DeWEESE.



Rev. R. D. DeWeese is one of the well-known, faithful Georgia Baptist pastors, having preached in several of the towns and cities of the State while a student at Mercer University, and having held pastorates in the southern, middle and northern parts of the State. Though an adopted son of Georgia, he has loved the State devotedly and has found delight in his increasing labors for the building up of the cause of his Lord in the land of his adoption.

In his early ministry he felt strangely pressed in spirit to go as a missionary to the foreign field, but gave up that thought for reasons which have not proven fully satisfactory to himself. Hence, he has ever been a true exponent of the spirit and principle of missions as much as possible at home. He loves nature and the freedom of the towns, and has therefore never desired the complex life involved in the city pastorate. He is a preacher of the teaching type, and has an eager tongue and ear for the doctrines that center in the cross.

Mr. DeWeese has studied and labored to show himself approved unto God, a workman that needeth not to be ashamed, and has succeeded well in this respect. Though of an affable nature and an obliging, winning personality, with love for all and malice to none, he endeavors to please God rather than man by rightly dividing the word of New Testament truth to the best interest of the souls of his hearers. His message sounds out no uncertain note. Though loving, he is loyal and has definite, positive convictions and the courage of them. He is one true man.

Withal, Mr. DeWeese greatly loves the souls of men and delights much in winning them to his Master, and hence has held a large per cent of the revivals in his own churches, with great satisfaction to his people. He has ever been a deep and warm sympathizer with the organized work of his denomination, and every

association in which he has lived has felt and appreciated his work for their upbuilding and progress.

The subject of this sketch was born in Cherokee county, North Carolina, October 27, 1866. His father, G. A. DeWeese, was the grandson of Rev. Garrett DeWeese, a prominent pioneer preacher of Buncombe county, North Carolina, in the early part of the nineteenth century. His mother was the oldest daughter of Rev. Reuben Deaver, a preacher of great native ability in western North Carolina and Union county, Georgia, who was active in the ministry for nearly fifty years; was a preacher of wonderful power to the unsaved in those mountains; was a debater of unusual ability for his opportunities; and did much to save that section from the spirit of "Hardshellism" and retrogression.

Mr. DeWeese grew up as a laborer on the farm, with only such religious and educational advantages as the country church, a pious home and the short-termed public schools of the country afforded. At the age of seventeen he was converted with a profound religious experience, and after five years of spiritual struggle, ever recurring, he made a definite surrender to what was to him an overpowering call to the ministry. This decided, he counted no sacrifice too great that he might secure for himself an education adequate to a sufficient preparation for his life work.

In 1888, the last year that Dr. George W. Truett served as principal of the Hiawassee High School, Mr. DeWeese entered that institution, where later he had the instructive and inspiring tutorship of Drs. T. W. O'Kelley and John G. Harrison, and of Rev. S. C. Hood and A. B. Green, all of the class of 1889, at Mercer. In 1894 he was ordained to the ministry by a presbytery composed of Dr. F. C. McConnell, then our Home Board Secretary, and Revs. J. T. Platt, B. M. Ledford, J. W. Lawing and J. J. Kimsey. In the same year he won a scholarship at Hiawassee to the Junior class at Mercer and entered there in September, but was forced to give up his work that year on account of enfeebled eyes, made so by measles. On leaving Mercer he was asked to supply the pulpit of Griffin First Baptist church for six months, while the pastor, Dr. T. W. O'Kelley, was

privileged to be absent for work in the Seminary, but declined for the same reason for which he left Mercer.

On his return to Mercer in September, 1895, on consultation with the faculty, it was decided that mathematics in the Junior, and astronomy in the Senior class would best be left off, lest his old eye trouble might return, though he did all the other work required in the A. B. course, taking a very high stand in his Senior year. He had planned to make up the omitted work and take the A. B. degree with his class, but just then the very serious illness and death of his mother upset his plans. Later, however, he did most of that work, but never saw fit to return for his degree. In October, 1897, he went to the Southern Baptist Theological Seminary, and again in 1908.

In 1898 Mr. DeWeese accepted a call to an unexpired term in each of the pastorates of Camilla and Pelham churches, half time each, at the end of which term he continued with the Camilla church, accepting pastoral calls to Flint and Baconton churches for once a month each. In this delightful, harmonious and fruitful field of labor his love for the pastorate and his shepherd heart were developed.

In 1900 it was his fine fortune to marry Miss Vannie Dewell, one of the personally charming and highly accomplished young lady graduates of Bessie Tift college of the same year, who, having later been given by the Camilla people a charming introduction to a pastor's work, has ever since been an efficient and faithful helper to her husband.

Late in 1901 Mr. DeWeese became pastor at Dahlonga. Here the Sunday school was greatly built up, contributions to missions much increased and a Bible Institute of power held, wherein Mr. DeWeese had the responsive co-operation of the mountain preachers in that section. In October, 1902, his election to the presidency of Hightower Baptist Institute, at Cumming, Georgia, moved him to that town, where for two school years he was the honored and successful head of that institution. During these two years and one other, he did mission work, organizing Sunday schools and holding Sunday school and Bible institutes, and preaching all over the bounds of the Hightower Association, then

having a constituency of seven thousand. But the shepherd heart would not let him rest outside the pastorate. So in November, 1905, he became pastor at Lawrenceville, and continued with Norcross another year, where he had been the gratifyingly successful pastor for the two previous years.

In the early part of 1906 Mr. DeWeese was persuaded to resign the position he held with the Mission Board of the Georgia Baptist Convention and give that time to the Baptist church at Winder. This happy and prosperous year saw the membership at Lawrenceville enlarged, the debt lifted, the church dedicated, a lot for a pastorium purchased and other improvements made. A great meeting was held at Norcross, the pastor doing the preaching, and at the year's close the Norcross church went from once to twice a month services, and great success attended the work at Winder also.

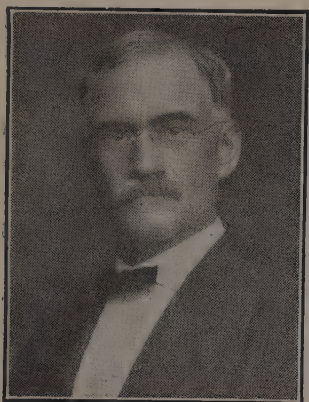
The first few months' work at Winder brought unity, life and hope to the church, and at the close of a fine meeting, wherein the pastor did the preaching, a movement began that resulted in the pastor's moving there, the purchase of a pastorium and the erection, in 1907, of a magnificent granite and brick church house, costing about \$20,000. At the end of almost three years of excellent work, when Mr. DeWeese resigned to take special work in the Seminary, in 1908-09, the church had gone from once a month to full time services, was in a flourishing condition, and nearly doubled in membership, partly as the result of a great revival, held by Rev. H. C. Buchholz, in the year 1908.

In 1909 Mr. DeWeese accepted a call to the church at Wadley, where he spent three prosperous pastoral years. In 1912 he yielded to an urgent call back to the Lawrenceville church, where for two years he did much earnest and constructive work. In 1914, desiring to rest from resident pastoral work, he accepted a call to the Loganville, Duluth and Watkinsville churches, and continued with Norcross, which he had served the year previous. From his residence in Lawrenceville Mr. DeWeese served these four churches with satisfactory success until, in response to a call to the Abbeville church, in January, 1916, he resumed the pastorate of that church, where he now labors with gratifying

success, with afternoon appointments at Kramer and Cedar Creek churches.

Thus ends, so far, to May 29, 1917, the career of a busy, consecrated, earnest, dependable, godly man and servant of the Man of Galilee.

FRANCIS JEFFERSON DODD.



In the early settlement of the American colonies, King George gave William Dodd a tract of land, embracing 625 square miles, in what is now known as Union and Laurens counties, South Carolina. His grandfather, William Dodd, had come from England to America with Captain John Smith. Edward Dodd, who was born June 14, 1778, was a son of William Dodd, and the father of Rev. John S. Dodd, who first saw the light August 3, 1809.

John S. Dodd was one of the pioneer Baptist preachers of Georgia, and was for fifty consecutive years pastor of Bethsaida church, Campbell county, Georgia. Among his offspring is Thomas Edward Dodd, an honored deacon of Bethsaida church for more than fifty years, and a long resident of Campbell county. In early life he married Margaret Bethewel Mash, and settled in Greenville, Alabama, where Francis Jefferson Dodd, the subject of this sketch, was born June 10, 1857.

The Dodd family is of French, Welsh and Scotch-Irish blood. The last generations bear the distinct marks of Scotch-Irish in their personal appearance and in their native wit. It has been a prolific family. The great grandfather of Francis Jefferson Dodd was twice married and was the father of twenty-two children. In religion it is Protestant. The Georgia branch of the family is Baptist. Francis Jefferson is a Baptist preacher, and his three younger brothers, J. E., Jesse M. and R. L., are preachers of that

faith, and all of them are graduates of Mercer University, Macon, Georgia.

In 1858 Francis Jefferson Dodd was brought from Greenville, Alabama, to Campbell county, Georgia, where his father settled on the farm on which he still lives and where he was taught to work. As a youth he was vigorous, and in early life he could do a man's work. Thomas Edward, his father, believed in education, and he gave his children the best advantages his section afforded. Neither time nor money was spared in the establishment and maintenance of the community school, in order that they might have educational opportunities second to none in any other community. Young Dodd was spared from the farm to attend the local school until he had finished the course of study it afforded. After his marriage he entered the Fairburn High School, Fairburn, Georgia, where he prepared himself for college. In 1883 he entered Mercer University, Macon, Georgia, from which he graduated in 1886 with the A. B. degree.

In August, 1873, Mr. Dodd was happily converted and united with the Bethsaida Baptist church, Campbell county, Georgia, and was baptized by his grandfather, Rev. John S. Dodd. Early after his conversion he felt called to preach the gospel, and his gifts were recognized by his church. In September, 1884, while a student at Mercer University, he was ordained to the full work of the gospel ministry by the Bethsaida church. His ordination was a great occasion, both in his history and in that of the church. The presbytery was composed of T. N. and R. C. Rhodes, father and son, Aaron E. Cloud, A. C. Smith, B. L. and J. T. Johnson, J. H. Weaver and his grandfather, John S. Dodd.

For more than thirty years Mr. Dodd has devoted the activities of his ministry to country and town churches. The number of churches he has served and the additions they have had under his ministry, tell their own story. The record is as follows: Chapel Hill, 1886—six years, sixty additions; Friendship, 1887, four years, thirty-five additions; Enon, 1887, nine years, seventy-five additions; Sunny Side, 1890, two years, twenty additions; Villa Rica, 1890, two years, twenty-five additions; East Point, 1892, ten additions; Flat Creek, 1893, three years, seventy-five

additions; Providence, 1889, nine years, one hundred additions; Bethsaida, 1893, fifteen years, one hundred twenty-five additions; Sandy Creek, 1909, two years, fifty additions; Ebenezer, 1897, two years, twenty-three additions; Central church, Carrollton, 1910, two years, eighty additions; Union City, 1908, four years, sixty additions. At the present time, 1917, he is pastor for two Sundays at Hillside church, LaGrange, Georgia, and two Sundays at the Second church, Hogansville, Georgia. His work at both places is being signally blessed.

In connection with his pastoral work, beginning in 1892 to 1912, Mr. Dodd was County School Superintendent of Campbell county. The record which he made in that office is best told by the Board of Education in the following testimonial:

"Mr. Dodd was a law abiding, public-spirited, generous and progressive citizen, always doing his part in anything undertaken by his town or county. He is spoken of as such by all our people since he left us. As a business man he was always hustling, in the possession of a good home and some enterprise, and on account of the failure of a concern in which he was interested, we understand he gave up everything he had, including his home and milk cow. Before this misfortune, his notes were worth face value, as he met his obligations honorably.

"As a minister of the gospel, he was a leader among our people and while he was orthodox, his religion was broader than his creed. He possesses such a generous and Christlike spirit that he knows no creed when a duty was to be done or a favor to be shown.

"As a county officer, he was eminently successful. His popularity was such that for eighteen years he had no opposition, yet during these years he was progressive, possessing a leading spirit. He led his Board and the people until Campbell county is justly proud of her educational standing in Georgia.

"While Mr. Dodd was exacting of teachers, he was courteous and kind, and was always held in high esteem by them. He was never short in his accounts one cent, but the county owed him \$1,840.00 when his term of office expired.

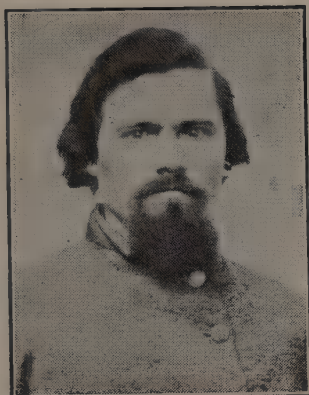
"This Board, three of whom served with him, the old members and numbers of our people would be glad to bear testimony to

these facts any time, and we are anxious to resent any attack on the man who loved us and served us as few men ever enjoy."

Mr. Dodd presents a pleasing appearance, is an interesting conversationalist and has acquired a vast amount of general information. He is a ready and fluent speaker on the platform and in the pulpit. He is a Baptist of the truest type, but is seldom in print, and as a rule does not attend the general conventions. In his association he is active, and to all the organized work of the Baptist denomination he is loyal. He is never so happy as when fully engaged in the preaching of the gospel as pastor. In his present field he has large opportunities for doing a great work. The common people find in him a sympathetic and helpful friend, and his pastoral strength lies in his tact in commanding their sympathetic co-operation. With a vigorous body and mind, and with a good field, he seems now to be doing the crowning work of his life.

In 1877 Mr. Dodd was united in marriage to Miss Julia E. McWilliams, niece of M. P. Kiser. To them were born three sons, two of whom, Howell E., of Atlanta, and Boyce J., of Fayette county, are living. In 1896 his wife passed away, and in 1897 he was married to Miss Etta Irene Cleaveland. This union was blessed with four boys, John S., Frank J., William Lamar and Grover Cleaveland.

THOMAS EDWARD DODD.



The life of Thomas Edward Dodd is conspicuous for fixedness of purpose, persistent energy, and tireless effort. He is the son of Rev. John Sample Dodd, who was the son of Edward and Jane Langston Dodd. His mother was Elizabeth Word, daughter of "Bill" Word, of South Carolina.

Mr. Dodd was born in Fayette county, now Campbell, September 23, 1834. His early life was spent on his father's farm of which when but a youth he was made the overseer, a responsibility involving the control of several negroes, besides his brothers and the hired help. Thus he developed a sense of confidence which prepared him for the successful management of his own larger affairs in after life.

Mr. Dodd's educational advantages were meager. The school facilities of those days were poor, and the interests of home and farm required most of his time, the absence of the preacher father being continual. He was converted in 1848, was baptized by his father into the fellowship of Bethsaida church, was ordained deacon in 1866, the pastor being one of the presbytery, and shortly thereafter was made church treasurer, in which office he was always diligent and trustworthy, looking carefully after all the finances of the church, pastoral, charitable, and denominational. Also he has served as chorister, as clerk, and for a number of years as Sunday School Superintendent.

At the age of twenty he married Margaret Bethuel, daughter of Nathan and Mary Evans Mash, who has held up his hands through all the toils and cares of the passing years, and still lives—a devoted mother, a faithful companion, the noblest type of womanhood. The world has yet to see a more unselfish, self-sacrificing mother.

In 1855 Mr. Dodd settled the place on which he now lives, five miles south of College Park, and except the year 1857 when he

was with his father-in-law near Greenville, Ala., he has had his residence on almost the identical site selected nearly sixty-five years ago. He was never a rolling stone, but here, improving lands well worn in ante-bellum days and opening up new fields to agriculture, he has been one of the most successful farmers of his section. For industry, indomitable energy, and rare business acumen, Mr. Dodd has been a really remarkable man. By unusual diligence and prudent management he has made an independent living, and has reared and educated a large family. He is the father of twelve children, eight of whom are living, six sons and two daughters. All the boys attended Mercer University, and four of them completed the B. A. course. These four, Francis Jefferson, James Edward, Jesse Mercer, and Rufus Lee, are ministers of the gospel.

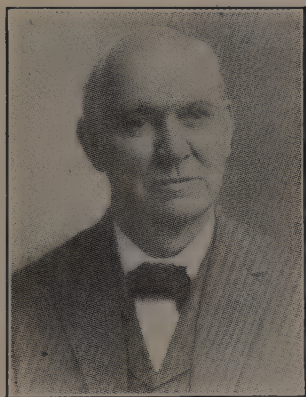
As a soldier of the sixties, Mr. Dodd was patriotic, brave and ready to go to the front, prayerfully trusting to return to the bosom of his little family, consisting of a loving wife, one son, and two daughters. He bears branded on his body the marks of that conflict. His fine spirit of comradeship throughout that ordeal of fire and death is well known to his fellow-soldiers, for whom he not infrequently underwent painful privation.

As a churchman he was always in his pew during the years of his strength and the congregation expected him as regularly as the pastor. He has ever stood ready to perform any duty required of him, and in an exceptional way the support of his pastor and all the interests of the church. Perhaps no one in his community has so diligently ministered to those in distress, among his conspicuous virtues being great respect for the aged, deep solicitude for the sick and the infirm, and ready relief of suffering when in his power.

In his will he has given to the Georgia Baptist Hospital five hundred dollars; the same amount to the Orphans' Home; and two thousand dollars to the Fairburn Association, of which his church is a member, for missions and benevolent purposes.

In the closing days of their pilgrimage these aged servants look back upon more than four-score years of struggle and triumph. Their latest sun is sinking fast, their race is nearly run. The peace of Christ be theirs in full measure.

NICHOLAS BUTT DREWRY.



A large per cent of the earlier settlers of Georgia were descendants of immigrants to America from England and central Europe. Upon landing in this country these immigrants settled mainly in the East and as far westward as Virginia and the Carolinas. Among those who settled in Virginia was the Drewry family. Edwin Drewry, who was born in Southhampton county, Virginia, in 1798, came to Georgia in 1818 and located in Hancock county, near Milledgeville, where he married Eliza Jones Williams in 1821. He moved to Pike county, which is now a part of Spalding county, Georgia, where both he and his wife died and are buried, at a place known as Drewryville, which took its name from the Drewry family. Edwin Drewry was a planter. His wife, Eliza Drewry, was a devoted Christian and a regular attendant upon the monthly meetings of Flat Rock church, where she held her membership. Rev. William Mosley, of Henry county, Georgia, was her pastor. In the thirties the question of organized mission work was under discussion in her church, and her pastor was opposed to the church adopting the plan of missions. Through his influence the church voted to reject the theory of missions. As soon as this action was taken, Mrs. Drewry withdrew from the church and united with the White Water Missionary Baptist church, in Fayette county, Georgia. Rev. G. B. Davis was then its pastor. She thus demonstrated her missionary spirit by abandoning the nearby church of which she had been a member all her church life, and by severing her relations with her pastor who had often been a guest in her home, and by affiliating her church life with a church eight miles from her home. This action was taken upon the part of the Shoal Creek church in 1836.

In the early part of 1844 or 1845 her husband, Edwin Drewry, was baptized into the fellowship of the White Water church, and

soon afterwards was made its clerk, a position which he held until his death. From the time he united with the church he held a devotional service at the family fireside every evening. After returning from the monthly meeting of his church in November, 1849, Mr. Drewry complained of not feeling well. Following the usual devotional service of the evening, one of the sons of the family asked his father how he could get away from the sin of a foolish thought. The prompt reply was: "Carry it to God." During the night Mr. Drewry was taken seriously ill with typhoid pneumonia, and passed away on the 8th of December.

One of the sons of Edwin and Eliza Drewry was Nicholas Butt Drewry, the subject of this sketch, who was born December 15, 1834, in Pike county, Georgia, now Drewryville, Spalding county.

The early life of Dr. Drewry was spent on the farm and in attending a nearby county school. After the death of his father, his mother sent him to a select boarding school, for which her deceased husband had made provision. The advantages of this school were enjoyed two and a half years, after which he was sent to a special teacher in Henry county, Georgia. Having completed the course of this tutor, his mother insisted that he enter Mercer University, which was then located at Penfield, Georgia. There being four children younger than himself, he pleaded that they be educated and declined the offer of a course at Mercer.

In 1854 Dr. Drewry began the study of medicine under Dr. Wm. Westmoreland. While preparing himself for his medical course, he assumed the management of his mother's farm and spent his time in reading his text books, plowing and directing the farm until the first of October, the same year. On that day, which was Monday, he boarded a train at Griffin, Georgia, for Philadelphia, reaching his destination at three o'clock in the afternoon the following Saturday. This gives an idea of the inconvenience of travel in those times.

Mr. Tilman Burgamy, a friend and former schoolmate, who accompanied Dr. Drewry to Philadelphia, was arrested en route, at Washington, D. C., on suspicion of being connected with a murder in South Carolina. The arresting officer insisted that he bore physical marks of the description which had been furnished him.

True to his whole life, Dr. Drewry stood by his friend until he was released from custody, which required all night. The next morning they went on their way to Philadelphia.

At the close of the college year Dr. Drewry spent several weeks in Virginia, visiting relatives. In the midst of his vacation pleasures in Virginia, he received the sad tidings that his devoted and godly mother had passed away. When he reached his home he found it all broken up. The mother who had been his wise counselor was gone to the better land. Through the encouragement of his brothers he continued his efforts to prepare himself for his chosen profession, and in August, 1855, he graduated from the Atlanta Medical College, of Atlanta, Georgia. Being under twenty-one years of age at the time of his graduation, he assisted his preceptor until he reached his majority, after which he opened his office at Sharon Grove, now Brooks, Georgia, where he began his distinguished career as a practicing physician. In spite of his youth and strong competition, he succeeded in his profession from the very start.

On August 10, 1857, Dr. Drewry married Miss Marie Louise Ellis, daughter of Dr. J. T. Ellis, of Spalding county, Georgia, Rev. J. H. Campbell, pastor of the First Baptist church, Griffin, officiating. After his marriage he bought land and opened up a farm with four servants, two of his own and two given his wife by her father. In 1859 he sold his land and opened an office in Jonesboro, Clayton county, Georgia, on January 1, 1860.

Being encouraged with the flattering prospects of his location at Jonesboro, he spent the Winter of 1860 and 1861 in New Orleans at the Medical College and Charity Hospital. While in New Orleans, Georgia seceded from the United States. On his return home he spent a short time in Montgomery, Alabama, and looked in upon the first Confederate Congress, which was in session in that city. Soon after returning to Jonesboro he joined a military company that was being formed, and went into camp in July, Company E, 30th Georgia Regiment, as assistant surgeon, and remained in field service until October, 1862. After recovering from malarial fever, contracted in Jacksonville, Florida in 1862, he was placed in service in the Atlanta Medical College Hospital,

with Dr. Willis F. Westmoreland. When Atlanta and middle Georgia were being overrun by Sherman's army, the hospital was moved to Milner, and afterwards to Albany, and finally to Columbus, Mississippi. When Dr. Drewry was in charge of the distributing hospital until the last of February, in 1865, and then was ordered back to the hospital of the Atlanta Medical College, where he remained until June 1, 1865, caring for disabled soldiers from Virginia and the Carolinas on their return to their homes.

At the close of the war Dr. Drewry returned to Griffin, Georgia, having lost all earthly possessions and many of his dear ones. While the hospital was located at Milner, Georgia, Mrs. Drewry, his wife, passed away, August 4, 1864, after having cared for his children on the farm during the years of the war, leaving him with four motherless children. A little piece of land and these children were his possessions upon his return to Griffin, October 1, 1865, where on borrowed money he started a small drug business.

On January 10, 1868, Dr. Drewry was married the second time to Miss Mary Minor Herndon, of Fredericksburg, Virginia. Dr. D. W. Gwin, pastor Griffin Baptist church, performed the ceremony in the Second Baptist church, Atlanta. Mrs. Drewry, his second wife, was a consecrated Christian woman of exceptional talents, and devoted herself to the training of her step-children and her only son.

Dr. Drewry has not only been a successful physician and business man, but he has been a progressive citizen. As far back as in 1869 he led in a movement for the founding of a Boys' High School in Griffin. Hon. J. D. Stewart, Judge John I. Hall and other leading citizens co-operated with him in the movement. The building was erected by popular subscriptions, and Col. Samuel Bailey being the largest contributor, the school was called after his name. Dr. Drewry was a member of the board of trustees from the founding of the institution, and in 1882 was made chairman and was occupying that position when the city established a system of public schools in 1884. The trustees turned over the building of the Boys' High School to the trustees of the public schools upon the condition that the board provide rooms for high school boys. Dr. Drewry was then made chairman of the board of

trustees of the city schools and held that position until 1913, when he declined re-election, but did not withdraw his sympathy and co-operation for the education of the future citizens of the community. In recognition of his ability, he was made a member of the city council, a position which he held for a number of years. In 1882 he was elected as the representative of Spalding county to the Georgia legislature, but declined to offer himself for the second term on account of business enterprises which required his personal attention. While a member of the legislature he introduced a resolution, which was passed, to place a life sized portrait of the late Senator B. H. Hill, of Georgia, in the Capitol, in recognition of his faithful and forceful advocacy of the rights of the Southern States.

In 1904 Dr. Drewry was elected mayor of the city of Griffin, and served four years. On assuming the office he found the city embarrassed with a local debt, which was entirely paid during his term of service. When he left the office the city was free of debt, except outstanding bonds used for paving the streets. Under his administration the streets in the fire limits were paved with brick, and the sidewalks of all the main thoroughfares were paved with cement. Dr. Drewry was a member and director of the first cotton mill of Griffin, and still holds that office, and is also a director of the Rushton Mills. He was appointed by the Governor as a director of the Georgia Experiment Station, to represent his congressional district, and served a term of eight years. In 1856 he was made a Mason, and in 1881 was made Master of Griffin Lodge, No. 26.

Dr. Drewry has given his children the best of educational advantages. His daughter Blanche received her primary education under Miss M. Porter, and her college training in the Richmond Female College, Virginia, under President John Hart. She afterwards married Charles H. Westbrook, one of the leading citizens of Griffin, whose oldest son, Charles Hart is an educational missionary in China. Thomas Ellis, the oldest son of Dr. Drewry, completed his literary education at Richmond College, afterwards graduating in the Atlanta Medical College, and then in Jefferson Medical College, Philadelphia, and is still active in the practice of medicine. Joseph Herndon, the youngest son, after graduating

at Mercer University and at the Law School of the State University, began the practice of his chosen profession, but on account of an attack of catarrhal fever while at Mercer, his hearing became defective and he is now a certified accountant. In September, 1881, N. B. Drewry, Jr., the second son, who was preparing to return to the University of Georgia for his Senior year, died. He was a bright young man and his seemingly untimely death cast a deep shadow over the home. On July 8, 1891, Mrs. Minor Herndon Drewry, the second wife of Dr. Drewry, passed away. As an evidence of her devotion to her step-children, she desired to make her will, disposing of six hundred acres of valuable land, lest her own son would get the entire property, if left to her husband to dispose of it. The will was made and the property was left to her husband for his lifetime, and then to be equally divided between her own child and her step-children. Instead, the bereaved husband at once gave the property to the three children, and they are still in possession of it. In 1893, Dr. Drewry was married for the third time to Miss Julie McGowan McWilliams, daughter of R. P. McWilliams, a prominent citizen of Griffin. The ceremony was performed by Dr. Thomas W. O'Kelley, pastor of the First Baptist church, Griffin. This, like his other marriages, has been happy and his present wife is the care-taking companion in his declining years.

Dr. Drewry was happily converted in June, 1849. It occurred at his home while his father and mother and the other children were at Sunday school and church. The day was spent in reading God's Word and in pleading for the pardon of his sins and for the leadership of the Holy Spirit. He had been led to realize the need of a Savior as the result of the devotional service at the family fireside every evening. About noon of that day the light of forgiving grace shined into his heart because he had found Jesus as his Savior and Friend. Soon afterwards he accompanied his father to a general meeting which was held at Old Salem church, where he enjoyed a great spiritual uplift, and at the next regular meeting at White Water church, he made application for membership and was baptized by Rev. John H. Corley, who was at that time pastor. In the Summer of 1856, after he had opened his office

as a practicing physician, the White Water church elected him to the office of deacon. Being young and inexperienced, he hesitated to accept the office, but upon the insistence of the pastor and membership he yielded and was ordained by Rev. James Spurlin, the pastor, and deacons Moses and Jacobs. From that day until this he has been an active deacon in three churches, first at White Water, second at Jonesboro, and now of the First Baptist church, of Griffin, Georgia.

Dr. Drewry has been a faithful and efficient servant of his denomination. In 1891, the Flint River Association held its annual session at Jackson, Butts county, Georgia. At the earnest solicitation of Rev. James Kimbell and others, he was chosen moderator of that body, and has served in that capacity for twenty years, and still holds the position. He was baptized into the fellowship of a church of the Flint River Association, and his membership has been with churches that were members of that body during his entire church life, more than sixty-eight years.

Dr. Drewry was elected a member of the Mission Board of the Georgia Baptist Convention in 1880, and was in continuous service until 1913. He served that Board as its president for eight years. In 1892 Dr. J. H. DeVotie, who was then Corresponding Secretary and Treasurer of the Board, died, leaving the work in the hands of H. M. Amos, his secretary. The Board met and appointed Dr. F. M. Daniel, who was then pastor of the First Baptist church, of Griffin, H. M. Amos and Dr. N. B. Drewry as a special committee to finish the year's work and make report to the State Baptist Convention, which then met in May. The committee had a large number of photographs made of Dr. DeVotie and sent them out with appeals for contributions to relieve the Board of debt which had accumulated on account of the Secretary's protracted illness. The responses were very gratifying and the committee secured sufficient funds to free the Board of its entire indebtedness.

It may be said that the city of Griffin has never had a more progressive nor higher type of citizen than Dr. Drewry. He has been even more devoted to the interests of his church and of his denomination. Truly it can be said that he is a gentleman of the old school, a good man.

GEORGE BOARDMAN EAGER.



George Boardman Eager, second son of Eleazer Chapin Eager and Harriet Ide Eager, was born near Rodney, Jefferson county, Mississippi, February 22, 1847. When the boy was five years old his father moved to Clinton, Mississippi, where George attended school in the preparatory department of Mississippi College until the War of Secession broke out. At sixteen years of age he enlisted as a soldier in the Confederate Army. He was first a member of Company C, Sixteenth Mississippi Infantry, Army of Northern Virginia. He was appointed as a courier for General William Mahone, and served in the battles around Richmond and Petersburg. He was later transferred to cavalry service in the Southwest and surrendered at the close of the war as Sergeant Major of Powers' Regiment, Griffith's Brigade, being paroled at Meridian, Mississippi. Thus for two years the young man fought under the Stars and Bars and won promotion for courage and attention to duty.

After the close of the war the soldier returned to the schoolroom, spending two years at Oakland College and three years at Mississippi College. He was graduated as the honor man in the class of 1871 with the degree of Master of Arts. The same year witnessed the ordination of the theological student to the full work of the ministry at Clinton, Mississippi. The Presbytery consisted of Revs. J. L. Pettigrew, J. B. Hamberlin, and J. A. Hackett. The young minister served one year as missionary pastor at Lake Village, Arkansas.

Realizing his need of further training, the young preacher entered the Southern Baptist Theological Seminary at Greenville, South Carolina, in the Fall of 1872, remaining two sessions, and returning for a third session in the Fall of 1875. He was pastor at Bastrop and Oak Ridge, Louisiana, from the Spring of 1874 to the Fall of 1875.

Upon the completion of his course in the Seminary in 1876, he was called to the pastorate of the Baptist church in Lexington, Virginia, where he served for three years, at the same time pursuing graduate studies in Washington and Lee University.

The year 1879 was an eventful year in the life of the subject of this sketch: in January he became pastor of the First Baptist church of Knoxville, Tennessee, and on the 20th of February he led to the altar as his bride Miss Annie E. Coopender, of Clinton, Mississippi, a woman singularly fitted to be the companion and helper of his ministerial life.

In April, 1880, the rapidly developing pastor was called to St. Francis Street church, Mobile, Alabama. Here he found a field that afforded ample scope for the development of all his powers. For seven years he led this church with the most encouraging results. It grew steadily in numbers and in influence under his wise and gracious ministry.

Honors began to seek the rising young minister: in 1880 the University of Tennessee conferred upon him the degree of D. D., and in the following year Howard College added its authorization for the use of the same title.

From 1887 to 1889 Dr. Eager was pastor of the First Baptist church of Danville, Virginia. But Alabama would not surrender her claim on the man who had done such notable service in Mobile, and in October, 1889, Dr. Eager became pastor of the Parker Memorial church of Anniston. Within a little over two years the church increased threefold in numbers and became the foremost religious influence in the growing little city. It was during Dr. Eager's pastorate in Anniston that Professor Robert Frazer paid him the following tribute: "As a preacher he has singular gifts, his sermons affording a rich combination of intellectual vigor, oratorical grace, and spiritual fervor. As a man he is genial and large-hearted, and his influence is potent beyond the pale of his own people. His congregations embrace a multitude of men, especially young men of the nobler sort, who belong to no church and are attracted by his cordial friendliness and his pulpit power."

In 1892 Dr. Eager was called to the First Baptist church, Montgomery, Alabama. Here he entered upon a widely useful ministry.

The forces of moral reform in Alabama found in the wise and fearless Baptist pastor in the Capital a leader whom they could safely follow. Both in the pulpit and in the council chamber his sane and earnest advocacy of civic righteousness carried great weight. He was offered positions of importance in the educational work of the State but preferred to continue in the pastorate.

In 1895 Dr. Eager preached the Annual Sermon of the Southern Baptist Convention at its meeting in Washington, District of Columbia. The preacher's reputation brought to him many invitations for commencement sermons and other occasional discourses.

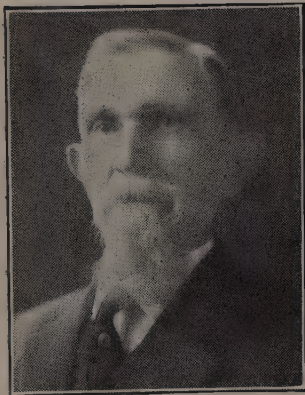
In 1901 Dr. Eager was called to the Chair of Biblical Introduction and Pastoral Theology in the Southern Baptist Theological Seminary, Louisville, Kentucky. He at once threw himself heartily into this new field of work. Having been throughout his previous ministry a thoughtful student and omnivorous reader, he made the transition easily from the pulpit to the professor's chair. Dr. Eager at once won the love and respect of his pupils. His genial nature and cordial manner endear him to all. He is worth much to young ministers as a specimen of the highest type of the Christian gentleman. A wide and varied experience in the pastorate qualifies Dr. Eager to give sound counsel to young men just entering the ministry. His instruction in Biblical Introduction was greatly enriched by the results of his travel and research in Bible lands.

Dr. Eager has served the brotherhood in many forms of practical work. During his pastorate in Montgomery he was president of the State Board of Missions, trustee of Judson Institute, trustee of the Orphans' Home, and editorial writer for the Alabama Baptist. During much of the period of his sojourn in Louisville he has been president of the Anti-Saloon League of Kentucky. He has also served village churches in Kentucky in connection with his work in the Seminary. In 1910 Georgetown College conferred upon Professor Eager the degree of LL. D. in recognition of his ripe scholarship and distinguished services to the denomination.

Though wielding a facile pen, Dr. Eager has contented himself with articles for the papers and magazines and a syllabus of lectures for his classes. He has printed for the use of the students in Pastoral Theology a booklet of lectures on Ecclesiology. The treatment is modern and vital.

Through past seventy years of age, Dr. Eager is alert and active physically and mentally. He is keenly interested in current issues. Reminiscence occupies a small place in his thought and conversation; he lives in the present, with his face to the future. He is progressive in spirit and open-minded.

ALVAN DEAN FREEMAN.



Alvan Dean Freeman, son of Samuel Freeman, was born in Elbert county, Georgia, March 15, 1842. Samuel Freeman was for many years a prominent lawyer in Franklin county. As an evidence of his high standing among his fellow citizens he was chosen to represent the county in the lower house of the General Assembly in 1847. In 1853 he moved to Coweta county, Georgia, where he resided until his death. He was a devout member of the Baptist church and conspicuous for his fidelity to duty and love of justice and truth. His father before him was a brave soldier in the war of 1812, having lost an arm in battle. The great grandfather of the subject of this sketch, Mr. John Johnson of Massachusetts, was an officer in the revolutionary war. It will be seen from this short recital of his distinguished ancestry that Alvan Dean Freeman inherited those principles which later shone in his patriotism and legal ability.

He received his preparatory education at the Newnan Male Seminary, which at that time was one of the most thorough pre-

paratory schools in the State. After his graduation from this institution he entered Mercer University, from which he received the degree of A. B. in 1861. Just before graduation he left the University to join the Confederate army and remained in the service until April 9th, 1865. He entered the Confederacy as a private and was promoted, first to a Sergeant, and later to a brevet Lieutenant. He was a member of the First Georgia Volunteers and of the Twelfth Battalion. As in the preparatory school and in Mercer University he did his duty with fidelity, so he discharged it as a soldier, and in spite of the many temptations of army life he maintained his integrity as a Christian gentleman.

Immediately after the surrender he returned to his home in Newnan, Ga. It now became his duty to select his life work, and he promptly decided to study law. Accordingly he studied in the office of his father and was admitted to the bar in 1866. In the practice of his profession he won and maintained the confidence of his clients and the respect of the members of the court. During the years he acquired remarkable skill in the collection and presentation of evidence, and throughout his legal career he maintained the highest standard in his profession. In 1889 he was made judge of the city court of Newnan, which office he held continuously until 1910, at which time he was appointed referee in bankruptcy, which position he held until his death in 1917. In this office he became notable for his just and righteous service both to bankrupts and creditors. Thus in every department of his legal career he was an honor to his profession.

On September 6th, 1865, he united with the Baptist church and was baptized by his pastor, Dr. F. M. Daniel. From the beginning of his Christian life he was consistent and faithful in his devotion to his church and his pastor. His brethren soon discovered in him splendid gifts as a leader and, therefore, on March 30, 1879, he was ordained to the office of deacon. Dr. F. M. Daniel, his former pastor, who had baptized him, preached the ordination sermon and Dr. H. C. Hornady delivered the charge. It may be truthfully said of him that "he used the office of a deacon well and purchased to himself a good degree." At the time of his death in 1917 he was chairman of the Board of Deacons.

Mr. Freeman was for twenty-six years superintendent of the Sunday school of the First Baptist church, of Newnan. This was divided into two terms, one of which was eighteen consecutive years, and the other eight consecutive years, including the year of his death. Under no consideration would he permit social engagements to interfere with his duties as an officer of the school. It was his unfailing habit to be present before the hour of meeting, so as to give cordial greetings to teachers and pupils upon their arrival.

Through all the years of his Christian life he rendered much service to the poor and afflicted.

On October 28, 1869, he was united in marriage to Miss Ella C. Hall. Having been bereft of this companion by death, years later he was again married to Mrs. Hattie Arnall, December 4, 1894. Six children blessed his home. In his home he was a most devoted companion and a dutiful and loving father. Likewise, he was given to hospitality, his home being the home ever open to his friends, strangers, and especially to his preacher brethren. On one occasion when he was absent from the home, and not one of the family knew where he was, the cook was asked if she knew where he was and answered: "I don't know whar Mr. Freeman is. I guess he is down town somewhar huntin' a preacher to come to dinner with him, as thar ain't been one here in about a week".

Judge Freeman was ever active in moral reforms. He was a pronounced prohibitionist throughout his life—vigorous in his denunciation of the manufacture and sale of intoxicating liquors as a beverage. He believed that the sale of whiskey was a high crime against the peace and good order of the State. His personal record was in full accord with his public position, as he was a total abstainer all of his life. He maintained the loftiest ideals of purity, and with him virtue was priceless.

He was a man of large public spirit. All that concerned the good of his community, all the broader interests of the commonwealth of the world enlisted his active support. He was an untiring worker for whatever cause he espoused and did not know the meaning of defeat.

He was thoroughly unselfish, and gave much of his time to useful work outside of his legal profession. Throughout the year he was thoroughly interested in educational problems and gave a great deal of time to the advancement of education, and did this without charge for his time or his work. The denomination to which he belonged was loved by him and he gave of his best gifts—talent and money to its institutions. For years he was a member of the Education Commission of the Georgia Baptist Convention. In 1881 he was elected Trustee of Mercer University, and from that date till the time of his death he was one of the most efficient and faithful Trustees his Alma Mater ever had. In 1892 he was elected Trustee of the Southern Baptist Theological Seminary at Louisville, Kentucky, and from then till his death served that institution with marked ability and great efficiency. The Georgia Baptist Convention honored him with the office of Vice-President, first in 1891-92 and again in 1896. He was also a member of the Home Mission Board of the Southern Baptist Convention.

During the most of his life he was a tither but did not limit his gifts to the tenth of his income—holding that the tenth belonged to the Lord already and that he had given nothing except that which he gave over and above the tenth. These gifts he styled thank-offerings. For no consideration would he accept a position social or political which interfered with his church or denominational activities. His effort was to build a life of service and usefulness to his fellows, and nothing was allowed to interfere with this purpose.

Following his high ideals for citizenship, he endeavored to reach his ideal standard by living in the fear of God and keeping his commandments. Judge Freeman was a fine illustration of that sentiment: "Do only the things that are honorable so that life with all its fruits and achievements may be devoted to the service of God." He was ever willing to spend and be spent in the service of his fellow men and always on the highest plane of unselfishness and honor.

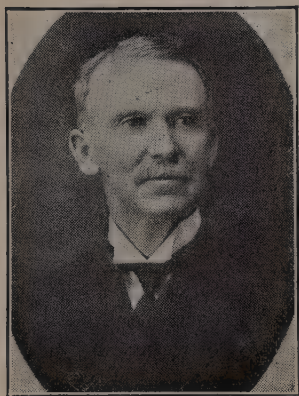
Personally, he was not large of stature but was a man of pleasing address. Earnestness was stamped upon his face and expressed itself in his voice, both in private conversation and public address.

He was really gifted as a public speaker and his wealth of information on both civic and religious affairs made him an informing writer and speaker.

He had an insatiable desire that his church and community should be hosts to the Georgia Baptist Convention before his death. It was through his influence that the invitation was extended for the year 1917 session to be held with the First Baptist church, Newnan, Ga. During the year he looked forward with inexpressible pleasure to the coming of the hosts of Georgia Baptists and planned thoroughly for their entertainment, but before he could realize the happy fruition of his hopes with reference to the coming of his brethren, the fatal illness struck him down and he joined his innumerable brethren on the other shore.

The subject of this sketch came as nearly being ideal in all the relations of life as it is possible to find in one who is a member of the human family and possessed of human nature. As a husband, father, lawyer, judge, Christian, churchman, deacon, trustee—in every relation which he sustained to his fellow men, he was an honor to humanity. His wise counsel will be greatly missed in his home, church, Sunday school, community, and in his denomination at large. He wrought wisely and successfully in his day and generation. He has left a rich heritage to his children and fellow citizens. His kinsmen and his friends rise up and call him blessed. His going was the going of a prince in Israel. All Newnan seemed subdued with sorrow when he was called to cross the river of death, but light seemed to come from the other shore and impressed with its brightness the fact that the princely man who had gone from earth was an unanswerable argument for immortality.

GEORGE WILLIAM GARNER.



The subject of this sketch, George William Garner, was born on May 1, 1859, in Pike county, Georgia. His father was John P. Garner and his mother was Elizabeth Mathews Garner. His maternal ancestry were among the early settlers of Elbert and Wilkes counties, quite a number of them being among the ablest pioneer preachers of Georgia. His grandfather, Rev. Phillips Mathews, served a number of churches in Elbert and Wilkes counties, was moderator of the Sarepta Association and was a trustee of Mercer University. All of the eight sons reared by this ancestor volunteered for service in the Confederate Army in the War between the States, and four of them sealed their patriotic devotion with their lives.

Mr. Garner's early education was received at Union Academy and the Concord and Zebulon High Schools. In the Fall of 1881 he entered Mercer University and graduated from that institution in June, 1886. Immediately after graduation he entered upon the active work of the gospel ministry. As in the high school, so in the college, he was a painstaking student. He sought not merely to make the requisite stand in his classes for promotion and graduation, but the rather to secure accurate technical and general information. This has been his habit since the close of his college days.

On February 22, 1888, Mr. Garner was married to Miss Fannie R. Cherry, of Macon, Georgia, who is a graduate of Wesleyan College. Of this marriage there are seven children, four sons and three daughters. Each of the three eldest sons is a college graduate, and each volunteered his services in the world war to maintain the liberties of the world. One of these sons was accepted for immediate service and was in active duty on the battlefields of France.

Mr. Garner became a member of the Baptist church at the age of fifteen, and in the year 1886 was ordained to the full work of the gospel ministry by Mt. Olive church, in Pike county. The presbytery was composed of E. M. Hooten, G. R. McCall and W. C. Whittle. Among the churches he has served are Fort Valley, for two years; Greensboro, four years; Thomson, six years; Commerce, five years; Eatonton, four years—also serving within this period the churches at Union Point and Warrenton, and Cochran, three years. At present he is pastor of Pleasant Hill and Clarke's Creek, two strong country churches in the Tugalo Association, in which he is doing some demonstration work in the way of organization and enlistment.

The work of every church which he has served as pastor has been developed and systematized and put on a sound, business-like basis in the conduct of its activities. In the opinion of the active members of his churches there was never a more faithful pastor nor one more zealous in the work of the Master's cause. Not only does he consecrate his entire time, remarkable energy and exceptional ability to the work to which he has been called, but in doing so he applies those most valuable attributes in attaining success—tact, method and common sense. Being a man of unbounded energy, supreme devotion and unfailing loyalty, he consecrates all of his zeal and great talents in the furtherance of the objects and activities of his church. No line of church endeavor is neglected or slighted. Efficiency all along the line is the purpose always in view. The record of his service at every church of which he has been pastor shows the result of his energy, consecration and efficient endeavors as preacher and as pastor. It can be truly said of him that among the pastors of Georgia he stands out as one of the most able, efficient, upright and useful.

Mr. Garner is a leader of marked ability in denominational affairs. While pastor in the Sarepta, Central and Pulaski Associations, he did a great work as president of the Sunday school conventions of these bodies. Through his leadership new life was put into the Sunday schools by the employment of up-to-date methods. He has kept abreast with the times in graded schools, organized

classes and teacher training. During his pastorate at Cochran a modern house of worship was erected, with every facility for effective Sunday school work.

Mr. Garner did a monumental work in the Flint River and Rebooth Associations as enlistment secretary. Many of the churches in these bodies were thoroughly organized and put on a sound financial basis through his leadership. As a result, the pastors received better financial support and the churches became systematic contributors to all the objects fostered by the Georgia Baptist Convention. In all his denominational activities as pastor, as enlistment secretary of associations, as president of Sunday school conventions and as trustee of Mercer University and other educational institutions, he has been aggressive and yet a wise counsellor.

From the beginning of his ministry until the present, Mr. Garner has never lost sight of his responsibility as a citizen. In him vice and the liquor traffic have had a vigorous foe. For years he has championed the prohibition cause and has stood four-square for civic righteousness. Hypocrisy in and out of his churches has not escaped his notice, and when occasions demand it, it receives his scathing rebukes. With all his gifts and attainments, he is every whit a Christian gentleman.

SAMUEL PERRY GOTT.



The ancestors of Rev. Samuel Perry Gott were French Huguenots. They were driven out of France about three hundred years ago because of their religious convictions. Large numbers of people by the name of Gotte went from France to England. There the final e was dropped from the name. The immediate branch of the family from which Sam P. sprung went from England to Wales and from Wales came to America.

Peter Gott, the father of Samuel Perry Gott, was born near Bowling Green, Kentucky. Mary Frances Proctor, his mother, was also born in Kentucky. They were married in 1846. To them were born seven sons and three daughters. On December 5, 1868, amid humble surroundings, little Samuel made his advent into this world near the present town of Odessa, Missouri. He was of such delicate mold that those who knew him in early childhood despaired of his life; but with the tender and loving care of devoted parents he grew into robust manhood.

Samuel was reared on the farm. He attended the country schools, and then spent a year in Odessa College, but the course there was purely preparatory. Later he spent a part of a year at the Warrensburg State Normal, after which he was a country school teacher for two years.

At the age of eighteen he was converted and united with Elm Spring Baptist church in Johnson county, Missouri. Within a month after this timid youth had joined the church he became the teacher of a class of restless country boys. To this early training and to the constant encouragement and kindly solicitude of some of the best people of the church, is due his final decision to heed the call to the gospel ministry. Out of high and holy regard for the office, he was made to hesitate. There was also the bewildering advice of misguided friends. He had become known

as a more than ordinary teacher. He had the pedagogical mind. His schools were successes. Better wages were offered and better schools were his for the asking. Some one more unthoughtedly than unkindly said, "I fear they are spoiling a good school teacher to make a poor preacher." Amidst misgivings the church inducted him into the sacred work of the Christian ministry and granted him a license to preach. The evidence of the years has been that the good teacher was not spoiled and the poor preacher was never made. He has been faithful to the trust committed to him.

Young Gott entered William Jewell College in the Autumn of 1892, which is the same year that Dr. J. P. Greene became its president. Ever ready to help any student and especially a ministerial student, Doctor Greene was at once in full sympathy with Mr. Gott. He did not seek to persuade him to preach, but one morning he did pray with him about his life-work, and since that morning the way has always seemed clearer to Sam Gott. On another day, when his money was spent and there came the temptation to return to teaching, Doctor Greene's earnest counsel saved valuable time for this young preacher who wanted to drop out of college a year or two in order to bring up his depleted finances, and also held him to his course. In one way and another, with pluck and earnest and constant endeavor, he managed to remain six years in William Jewell College, and graduated June 6, 1898.

Previous to his graduation Mr. Gott had been called to the care of the Warsaw Baptist church, in Benton county, Missouri, and he accepted this work. On the fifth Sunday in July, 1898, he was ordained to the full work of the gospel ministry at his old-home church, Elm Spring. Rev. L. M. Berry was moderator of the council, and deacon Lightner was secretary. Other ministers in the presbytery were Rev. J. T. Osborn, Rev. B. G. Manard, Rev. F. P. Davidson, and Rev. R. L. Lemons.

During the two years that he was pastor at Warsaw, Missouri, a new meeting-house was built and the membership of the church was just about doubled. At the same time he was pastor of the Spring Grove church, near Warsaw. He was also pastor at Jonesburg, Missouri, and of Zion church near Jonesburg. In all these

fields the Lord blessed his ministry, and he gleaned a good harvest in country-church experience.

In September, 1900, Mr. Gott entered the Rochester Theological Seminary, and he was graduated from this institution in 1903.

While in the Seminary he was pastor of the little Baptist church at Carlton, New York. When he went there the church had a property debt of \$800 and had been paying interest on this debt for nearly twenty years. This offered a ready excuse to do nothing for missions or any other outside benevolence. In the face of their poverty and amid the protests of some of the members, Gott talked missions and ministerial education, and took offerings for every interest of the State Convention. In the two and a half years that he was pastor at Carlton the membership of the church was nearly doubled and a creditable showing was made in missionary gifts. Just before leaving the church he saw the mortgage on the property burned.

Immediately following graduation from the Seminary Mr. Gott was called to the leadership of the First Baptist church of Boonville, Missouri. Here he spent three very busy and happy and useful years. The membership of the church was largely increased and a solid, substantial work was done.

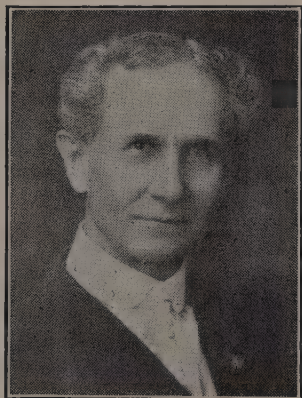
In August, 1906, Mr. Gott was asked to become the field secretary of William Jewell College. This position he accepted and filled most acceptably for six and a half years. He shared in the raising of about a half million dollars for the college. In connection with this work he was ever on the lookout for earnest young men in quest of a college education, and many are they whom he turned to "The Old Hill." It may be said of Mr. Gott that he seldom left a man without making him a friend of higher education in general and of William Jewell in particular.

In March, 1913, Mr. Gott became pastor of the First Baptist church, Monroe City, Missouri. During his pastorate a new pipe organ was installed, at a cost of \$2,300, and the contributors to missions and all other benevolences increased. He is now pastor of the church at Jackson, Missouri.

"Grit" is a word easily found in the lexicon of Gott's character. The world cannot laugh him out of success. Difficulty to him is

incentive. He is keenly sensitive to the criticisms of his friends but he can rise to a "noble despising" of the injustices of those who lack sympathy with him or his cause. Unfair criticism only whets his sword. To his opponents he is kind but never cowering. Principle to him elicits his strength in its defense as would the citadel of heaven. Withal, he is modest, patient, gracious, sympathetic, genuine,—devoted to his friends and consecrated to his cause. He is a true man and "a good servant of Jesus Christ."

ORREN LUICO HAILEY.



Like so many eminent men, the subject of this sketch is the product of the old time country school. He first saw the light of day in Fayette county, Tennessee, his natal day being June 21, 1852. Born of honest, industrious parentage, he entered the affairs of life during the Civil War, the formative period of his youth being during this internecine strife. At its close he was fourteen years of age. To obtain an education the better to fit him for life

and its responsibilities, occupied his earlier endeavors. Having to forge his way largely by and through his own efforts, his progress was necessarily slow. He completed the common schools of his day at twenty-one, and then launched out for higher opportunities. Through a period of about ten years he struggled on and up, passing through the various schools of his State, completing his course in the Southwestern Baptist University in 1878. He was converted to Christ at the age of eighteen, and was ordained to the public ministry when twenty-seven years of age. Having set it to his seal that the work of preaching the gospel was to be his life work, he entered the Southern Baptist Theological Seminary and completed the course—the full course, of this illustrious in-

stitution in 1884. He is entitled to all the degrees which this famous school of the prophets confers, only he graduated before these degrees were instituted.

Perhaps not the least of the influences which have conspired to render successful the career of this superb Christian gentleman, is the fact that he was so fortunate as to secure the copartnership for life of Miss Nora Graves, the talented daughter of the illustrious Dr. J. R. Graves, who was himself one of the most eminent ministers the Baptists have had in any country and in any age. Another inspiring cause of his career may have been the early influence of the remarkable men who composed the presbytery which ordained him to the ministry. These were Rev. Matt Hillsman, D. D., Rev. W. A. Montgomery, D. D., Rev. R. W. Norton, D. D. and Rev. W. C. Grace, D. D. The name of any one of these eminent gentlemen was a guarantee of fitness to any aspirant to public favor among Baptists. But the endorsement of all this famous presbytery must have been inspiring to the young preacher. Then the influence of Dr. J. R. Graves, his father-in-law, must have been great, and if there was any danger in the influence of this unsurpassed leader of men, to make ultra the positions and principles of the young preacher, the teachings of Dr. John A. Broadus, the most famous teacher the Baptists have ever had, would offset in conservatism the leaning he may have received toward ultraism. "Who's Who in America", the red book on American biography, has a rare tact in securing information, and most of the figures we have quoted came from this most famous American biography.

Dr. Hailey has held many prominent pastorates in the thirty-eight years of his public ministry. Among these have been Trenton and Knoxville, Tennessee, Aberdeen and Oxford, Mississippi, Fort Smith and Texarkana, Arkansas, and Corsicana, Plainview and Dallas, Texas.

As a writer Dr. Hailey is at home, having been a joint editor with the lamented Dr. E. E. Folk in the Baptist and Reflector, while his talented wife was editing the "Young South", a department of the same paper. Dr. Hailey's style is graceful and always readable. Mississippi College, recognising his eminent qualifica-

tions, conferred on him the title of Doctor of Divinity, which was well and meritoriously bestowed. For several years the Southern Baptist Convention has honored itself and Dr. Hailey as well, by appointing him as the chairman of the committee on Order of Business. In this position Dr. Hailey has been before the Convention more than any other man, save its officers. He has displayed rare tactfulness in meeting the requirements of competing, and sometimes conflicting, interests and by giving each the coveted opportunity of promoting its matters before the body.

As an evidence of the versatility, general ability and sweet spirit of this man, a single instance is here recorded. An eminent gentleman, in writing to a widely circulated denominational journal, was pleased to attribute much of the divided sentiment existing among Southern Baptists to the teachings of Dr. J. R. Graves. Dr. Hailey replied to this article. His reply was so clear of bitterness, so fair as to the facts, so manly in matter and so sweet in spirit, that it rescued the reputation of Dr. Graves from being so widely misunderstood and placed Dr. Hailey at once before the reading denominational public as a fair-minded, Christian gentleman.

Dr. O. L. Hailey is a modest Christian gentleman. As a scholarly thinker, as a clean, upright, hard-working pastor, and as a safe and sound denominational leader he has but few if any superiors in the Southern Baptist Convention, and his brethren delight to do him honor.

Dr. Hailey has always been interested in the welfare of the Negroes. And in 1912 he conceived the idea that it would be a fitting thing for Southern Baptists to assist them in establishing and supporting a Theological Seminary for themselves at some suitable place in the South. He had the matter brought to the attention of the Southern Baptist Convention, at its session in St. Louis, and was made a member of a commission to report on the subject. From that time, through a series of years, he was the Secretary and moving spirit in that movement. At the present writing, the matter is in progress but not fully achieved. It will be a real contribution to the elevation and salvation of the Negroes and thus of the world.

In 1918 the Southern Baptist Convention at the suggestion of the Northern Baptist Convention appointed seven men to confer with a like commission from the Northern Baptist Convention to confer about our co-operation in the educational work among the negroes. Dr. Hailey because of his devotion to the religious interest of the negroes was made a member of that joint commission.

JOHN WYLEY HAM.



Reverend John Wyley Ham, pastor Baptist Tabernacle, Atlanta, Ga., was born at Jackson, Georgia, April, 29, 1882. He is the son of T. W. and Elizabeth E. Ham. The Ham family is one of the oldest of the Butts county families and one of the best families of Georgia.

The early life of John W. Ham was spent upon the farm. After graduating from the Jackson High School he was in the mercantile business until 1904.

He was born the second time on June 3, 1903, and was ordained as a minister of the gospel December 29, 1905, at the Baptist church, Jackson, Georgia. The Presbytery consisted of Rev. B. Lacey Hoge, Rev. Crowder Mays, F. S. Etheridge and J. H. Carmichael. It was through his own efforts that he secured an education, which was received from the High School, Jackson, Georgia, the Moody Bible School, Chicago, Illinois, Mercer University, Macon, Georgia, and the University of Chicago.

His first ministerial work was at Pepperton, Ga., where he labored without compensation with a cotton mill church. He met with such signal success that when the Baptist Tabernacle, Raleigh, N. C., was informed of his work it at once called him as assistant pastor without hearing or seeing him.

He was assistant pastor of the Baptist Tabernacle at Raleigh, N. C., from 1906 to 1907. He accepted a call to the Baptist Tabernacle, Newbern, N. C., and was pastor there from 1908 to 1909. From Newbern he went to Atlanta, Georgia, and was the assistant pastor of the Baptist Tabernacle from 1910 to 1912. When Dr. Len Broughton resigned as pastor of the Baptist Tabernacle to accept a call to London, England, Mr. Ham resigned as assistant pastor and was in evangelistic work from 1913 to 1917, when he accepted a call and returned to Atlanta as pastor of the Baptist Tabernacle.

He was married to Miss Sara Jean Ousley, daughter of Mr. and Mrs. J. W. Ousley, of Middendorf, South Carolina, June 23, 1908. Mrs. Ham is a fine musician and soloist, and an honest, consecrated worker, whose heart is in the work. She has been a valuable assistant to her husband in all his work.

Mr. Ham is a man of deep spirituality, a fine Bible scholar and a gifted orator, who is at home in the pulpit and upon the platform. He takes great interest in social justice and civic righteousness.

When pastor in Newbern, N. C., he always preached to overflowing crowds and souls were saved at nearly every service. The religious and law abiding people followed his leadership, while the forces of evil dreaded and feared him far more than they did the officers of the law. What was true at Newbern is true in his present pastorate in Atlanta. He preaches to great crowds, fights evil and is a great leader of the forces of righteousness against evil in all its forms. While he fights evil in season and out of season, he never loses sight of the fact that his great mission is to lead the lost to Christ. His people have caught his enthusiasm for the salvation of the lost and his church has become a real beehive of activity in seeking lost men and women. He is a fine organizer and possesses a wonderful faculty of getting others to work.

He is one of the most successful evangelists of the whole country, never using any of the claptrap methods used by some evangelists, but is sane and sound, both in methods of work and in doctrine. He is in great demand for evangelistic meetings in the South and North and Middle West.

Both as an evangelist and as a pastor, his ministry has been crowned with the presence and power of God, and though only a young man he can with pleasure rejoice over the great work that he has been used of God to accomplish.

In 1918 he baptized more people than any other pastor in Georgia. His work is still being richly blessed of the Lord both as a pastor and as an evangelist. There are professions of faith in Christ and baptisms in his church nearly every Sunday.

The most remarkable feat in the whole career of Mr. Ham was his relentless and successful effort to free the Tabernacle Baptist church, Atlanta, from a debt of \$11,088.35. This tremendous debt was too much for his predecessors, though they were strong and successful men. On becoming pastor of the church Mr. Ham planted himself in an uncompromising way upon Baptist principles and practices, which gave tone to his preaching and served as a tonic to his people. The evangelistic spirit was kept at white heat, and frequent conversions encouraged his church and caused it to grow in numbers and in popular favor with the public.

In raising the debt on the church Mr. Ham showed a remarkable degree of courage and determination, which was the fruitage of an unswerving faith in God and humanity. With all his heart he believed that his church had a distinct mission in Atlanta and in the South, and that it was the will of God that its work be continued. In the midst of the stress and strain of raising the money with which to pay the debt of the church, the Baptist 75 Million Campaign was launched. Mr. Ham led his church in this great campaign to oversubscribe its quota, and then resumed his efforts to raise the money for the debt. Day and night he labored as if in a death struggle, and thereby won the victory.

The greatest single hour in his ministerial career was that in which he had the pleasure of burning the mortgage on his church. Heavenly joys filled his heart and no general of a fearless army was ever happier over a victory than he was on that day. Friends in the city, State and South rejoiced with him in the completion of one of the greatest single tasks ever accomplished by a Baptist pastor.

Of course, the membership sacrificed to the limit to pay the debt, and friends outside of it gave liberally, and teams of volunteers worked faithfully, but Mr. Ham was the key man in it all, and to him more than to any other man the honor is due for saving this great church to the Baptists, to the city and to the State. Though young in years he is devoted to his calling, and his future is as bright as the promises of God.

DR. JOHN G. HARRISON.



John G. Harrison was born forty-nine years ago in Washington county, Georgia. His father was Green B. Harrison, the son of John E. Harrison, a pioneer Baptist preacher of the Mt. Vernon Association. His mother was the daughter of Howell and Younay Mayo, members of the historic Sisters church in the Washington Association.

The mother was a woman of true piety, strength and tireless energy. The father, though possessed of few advantages, was an intelligent and capable man of affairs. The town of Harrison, named for his father, recalls his enterprise in developing the country and the people. To these parents the son attributes largely the advantages, ideals, and habits which have made for good in his life.

Beginning life under circumstances which tempt the youth to indifference and the man to a career of worldly success, he has given youth and manhood to constant work and the effort to serve. He has by dint of tireless energy and sheer merit forged his way to the front rank of Georgia Baptists and made himself an essential part of the denominational machinery of his native State. He has the habit of thoroughness, a passion for exact knowledge. He does not permit facts to dwell in the twilight zone, but persistently drags them into the sunlight so that "He who runs

may read." Convinced that the foundation is sure, he proceeds to build, not with wood, hay and stubble, but with gold, silver and precious stones. Sham is a contemptible monster which finds no quarters in his workshop.

Dr. Harrison is a man of broad and deep culture. His preparation for college was in the common and high schools of Washington county, Georgia. He graduated from Mercer University with the degree of Bachelor of Arts in 1899. But with him a college diploma only meant that he had entered upon the pursuit of learning. Consequently, he has taken advantage of many opportunities for culture.

He has done work in Education under Francis W. Parker and Faculty of Cook county at Lake Chautauqua; was a student at the Southern Theological Seminary for three years, graduating with the degree of Master of Theology and doing graduate work in Language and Sociology; has at different periods done graduate work in the University of Chicago, mainly in Philosophy, Psychology, and Theology; has traveled in the East and studied three semesters at Berlin, his principal work being in Philosophy, History, and German.

Dr. Harrison's student life has been of the kind to produce the most satisfactory results. Theory has been put to the acid test in the laboratory of experience. During the eighteen years which intervened between his graduation from Mercer University and the close of his study period at Berlin in 1907, he had extensive experience in the school room and in the pastorate.

Immediately on leaving college, he became a teacher and later Principal of the Hiawassee High School, Hiawassee, Georgia. Here for five years, he did a monumental work. Following this, he was Principal of the Hightower Institute, Cumming, Georgia, 1894-1895, and Co-President of Orangeburg Collegiate Institute, Orangeburg, South Carolina, 1895-1896.

In his Senior year at Mercer University he decided to preach, and during the seven busy years of teaching, as occasion offered, he did acceptable work in the pulpit. But with the deep conviction that the preacher should, of all men, be thoroughly equipped,

he entered the Seminary in 1896 and remained until his graduation in 1899.

Then came the opportunity to put his theology to the test in the pastorate of Tatnall Square Baptist church, Macon, Georgia, the college church for Mercer University. Here he remained from 1899 to 1905, and proved himself to be not only an able expounder of the Word of God, but also a real shepherd of souls.

The work of this pastorate brought him into constant touch with college life, kept keenly alive his desire for learning, and fanned the flame of ambition to be of the largest possible service. Consequently, after six years of fruitful ministry, he resigned his pastorate to travel in the East and study in Europe.

Before his return to America, while his heart was still asking, "Lord, what wilt thou have me to do," he was selected for the chair of Philosophy and Education in Mercer University from whose walls he had gone forth eighteen years before.

Having to meet heavy demands with moderate income, Mercer University needed versatile as well as learned men and required at his hands a number of services. He served a while as Secretary of the Faculty and as Secretary and Treasurer of the Alumni Association. For some years he assisted in the department of German and gave a real impetus to the study. In building up the department of Education he introduced courses in Educational Psychology, History of Education, Educational Methods, Child Study, High School Administration, Educational Sociology, and Experimental Education. He gave the first course in Educational Measurements ever offered in a Georgia college. In the department for which he was primarily chosen, his work in Psychology, Ethics, Logic, History of Philosophy, and Introduction to Philosophy were always attractive.

For eleven years with distinguished ability and notable success, he taught in his Alma Mater. With scholarly instincts and attainments, with the fixed purpose to keep abreast of educational progress, with a passion for hard and honest work, with the profound conviction that the culture of spiritual life is the one thing of transcendent importance—he was eminently fitted for

doing just that character of work which gives the Christian college its claim to support and its right to live.

Dr. Harrison made the apostolic motto, "As much as in me is," his own. He magnified his office, and was content with nothing less than the best that he could do for the quickening and development of his students.

Such a man cannot escape honors at the hands of his friends. In 1903 Mercer University conferred on him the degree of Doctor of Divinity. He is a member of several societies and associations; namely, the American Association for the Advancement of Science, the Southern Society for Philosophy and Psychology, the Georgia Teachers' Associations, and the Southern Educators' Council. He has read before these bodies occasional papers which met with a favorable reception.

Three years ago he was asked to assume in connection with his work as professor the secretaryship of the Georgia Baptist Education Board, then vacant. With but little promise in the work, he undertook it. Slowly the work of the Board began to improve and in December of 1917 the work had grown to where his full time was demanded to do it properly.

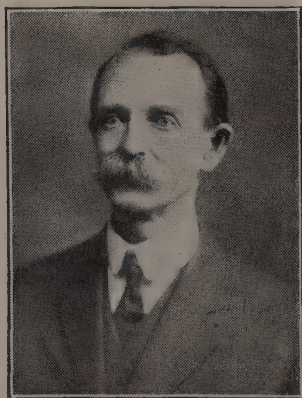
Resigning his work as professor at Christmas, he entered upon the overwhelming work of developing the whole system of Baptist Education in Georgia. He is at once the representative and helper of Mercer University, Bessie Tift College, seven secondary schools, and the Southern Baptist Theological Seminary. His great interest in such an enterprise will call out the best in him in this service.

The career of this man of the strenuous life has been saddened by the sorrows and lightened by the joys incident to home life. In 1894 Miss Bessie Winn Gilmore, known to him from childhood, became his wife. She was a woman of rare strength and beauty of character. For nearly a decade she made her husband a happy home, and then in her Christian death left him the blessings that come only from holy memories and high purposes found in affliction. Some years later he married Miss Ruth Barrett. She is a daughter of one of the strong families of Wilkes county and a cultured and capable woman. With this bright companion

sharing his ambition for better things, with two bright children who light up the family circle with life's morning sunshine, he has the inspiration which a happy home can give a man for life's prodigious tasks.

But, after all, let it not be forgotten that the crucified Christ is his Lord and Master. The early conviction to preach the gospel has never weakened its hold on his heart. His present position to him is only a means of enlarging the kingdom of God. Many are the calls upon him to supply pulpits or to make trips in the interest of denominational work. His brethren have learned that whatever he undertakes will be well done. At the age of forty-nine, he is living and laboring in the strength of vigorous manhood with his heart toward the Master and his face toward the morning.

ROBERT DUNCAN HAWKINS.



Robert Duncan Hawkins is a veteran of two wars. At seventeen years of age he was in Wheeler's cavalry, contending with Sherman. Since August, 1866, he has followed Jesus in the holy war against the powers of darkness. Brave and true in both these conflicts, the venerable soldier of the cross stands still in line, ready for the orders of his Commander-in-chief to do and to die for the Lord Jesus, and like Paul he can truly say, "Neither count I my life

dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God."

Since January, 1879, Mr. Hawkins has been an ordained minister of the gospel and the faithful shepherd of the several flocks over which the Holy Spirit has made him overseer. Few men if any ever more literally fulfilled the Scriptural injunction to pastors: "Feed the flock of God which is among you, taking the

oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock."

Robert Hawkins was born at Hanesville, Alabama, on May 8, 1846. His parents were Wilbert Ashly Hawkins and Amanda Melvina Mayne. The young country lad heard the call of his country and enlisted in the Confederate army at seventeen years of age, serving to the end of the war, when he returned to the farm. Mr. Hawkins soon after the war was married to Miss Martha A. McMillan, of Habersham county, Georgia, a union of mutual comfort and joy through all the days as they have filled the years. Mrs. Hawkins still lives at this writing to cheer the hours of lengthening shadows.

In January, 1879, a presbytery consisting of Dr. A. F. Underwood, Rev. J. P. Osborne, Rev. H. H. Harris, Rev. Green Trotter and Rev. Samuel Byers, at Amy's Creek church, in Habersham county, Georgia, ordained Rev. R. D. Hawkins to the full work of the gospel ministry wherever in all the world Providence may cast his lot. In pursuance of the call of God and the choice of the churches, brother Hawkins was pastor at different and respective times of the Baptist churches at Amy's Creek, Blue Creek, 1879; Gillsville, 1880-1887; Webb's Creek, 1882-1887; The length of the following pastorates ranged from one to four or five years. Nail's Creek, Damascus, Candler's Creek, Harmony, Clarkesville, Maysville, Academy, Oconee, Toccoa, all of Georgia; Little River, South Carolina, Williamston and First Creek, South Carolina; Concord, Georgia; Center Grove, Georgia; Mt. Airy, Georgia; Level Grove, The Line, Damascus and New Holland, of Georgia, besides pastorates held, this faithful man of God served as missionary colporteur, 1900-1905, and was Superintendent of the Georgia Baptist Orphans' Home, at Hapeville, Georgia, 1905-1909, and again 1912-1914.

These interesting remarks concerning the family ancestry and connections are in brother Hawkins' own words: "My paternal grandparents were Wm. Eaton Hawkins and Pamela Carr Duncan, who moved from Greenville, South Carolina, to Southwest Missouri. Their children were eight sons and three daughters. My

father was the third child. My maternal grandparents were Mathew Mayne and Elizabeth Buckner, who moved from Morgan county, Georgia, to Hall county, Georgia, in 1839. Their children were two sons and four daughters. My father came from Missouri to Gainesville, Georgia, to sell goods for his uncle, John E. Brown, where he met my mother and married her, in 1843. Their children were one daughter and myself. Our mother died in Alabama, whence they had moved when I was four months old. Father returned to Missouri after mother's death, leaving my sister and myself with our maternal grandparents, near Gainesville, Georgia.

"My sister, Elizabeth Millicent Hawkins, became the second wife of Rev. John E. Rives, who was our spiritual father. He was one of the foremost preachers of his day. His longest pastorate was forty-nine years, he declining a call for the fiftieth year.

"My father married a second and third time. His children by his second marriage were three sons and three daughters. The oldest of these sons is a deacon of a Baptist church, and the second, W. B. Hawkins, a Baptist preacher living at Starr, South Carolina. The children of father's third marriage were three daughters and one son."

The Rev. John E. Rives, to whom reference is made as having married the eldest sister is known as "Uncle Jackie Rives," whose undisputed sway over a large territory in North Georgia leaves his name enshrined in loving memory. He was a towering orator and a most eloquent preacher, whose dictum was high authority far and near among the churches.

Robert Duncan Hawkins is a man of a golden heart. His educational opportunities were limited and came late in young manhood. Taking every possible opportunity, he went to the public schools in Gainesville, Georgia, studied privately under kindly tutoring, had a year at the Southern Baptist Theological Seminary, at Louisville, Kentucky, and in every way that presented itself, this eager mind sought to improve its powers. At one time, in order to help along men who like himself had not been blessed with a classical education, he charted the English Grammar and taught it in institutes where such brethren were gathered.

R. D. Hawkins is a man of high moral worth and noble spirit. His greatness of spirit has been exemplified in the unselfish zeal he has shown for the larger cause. To gratify a selfish ambition, seek an advantage, or nurse a whim, has never appealed to him.

In ripe and beautiful age these life companions and public servants now sit under their own vine and fig tree, with a thousand happy memories and not a tinge of regret, except that the time of noble living draws on too rapidly toward the end. In the gloaming the neighbors often hear the shattered notes of a voice once as clear and sweet as a flute, chanting the songs of victory. Some sad, glad day Robert will sing no more on earth, and he and Martha, hand in hand, will go in to see the King.

Since the above sketch was written the beloved wife has entered into rest and there in the presence of the King awaits the coming of her honored husband whose faithful and useful life is being lengthened out in service for the Master.

JOHN A. HELD.



Johanes Adolphus Held was born of German parents, March 28, 1869, in Austria near the Black Sea. His father's name was Emanuel Held, born in the Northern part of Austria, whose great grandfather was a general under Frederick the Great, while the mother's name was Louise Braun before her marriage. She belonged to one of the ancient families of the famous city on the Danube, Vienna (Wien). The permanent home of the family was

Vienna.

When quite small he lost his father, who, as chief engineer, was building a railroad under royal direction into the Balkan States. Nine years later the half-orphaned lad lost his mother. Thus at the age of ten, he was left alone in the world, and the hardships

that he endured in the next few years are too horrible to record in a sketch like this. In a furnace of fire, in his own way, God was making a great preacher of liberty and freedom under grace.

At about the age of eleven, under the laws of the Austrian Empire, he was apprenticed to a cabinet-maker and painter, and his condition was very much improved, but still such as would be regarded as intolerable in this country. At the age of sixteen, through a rare occurrence, the opportunity came and he left his native land, that had done no more for him than to give him existence and a full measure of robust health. Through the kindness of some friends, he was enabled to take passage to America, arriving in the United States in May, 1886. He immediately set to work to learn the language, and putting in every hour he had from toil, he made remarkable progress. The first money he earned was on the Bridge Gang of the M. K. & T. R. R.

Back yonder, years ago, in Austria at a Mission Station of the Baptists, he had heard the call of God, and his little heart, under a mind beclouded in ignorance, led by him who said, "Suffer little children to come unto me," answered the call. In Texas there was a glorious union of his hope in God with the chance of making a man, and out of this union he heard a second call to preach the gospel.

He could go on in the Bridge Gang without an education, without means, and without friends—to preach he could do without none of them. Here Johanes came to the one crisis in his life. In railroading he saw big money, opportunity to rise in the world and in no distant time ease and comfort. In the ministry he saw a continuation of poverty, little chance to rise in the world, and no ease and comfort at any time. On his knees, as he had the opportunity to get on them, the battle was fought to a perfect finish—and God subdued his ambitious child.

The decision made, in his characteristic method and determination, he set about to enter school. He saved every possible penny and in the Fall of 1890, he entered Baylor University. There he struggled, as many others have done, for six full years, making almost his entire expenses as he went, part at one thing and part at another.

While he could by this time speak English well, he was handicapped by a foreign accent. Still he made many friends and was greatly honored by his schoolmates. He was elected to various places of honor, being one of the founders of the Baylor Glee Club, the Business Manager of the first Baylor Annual, President of the Philomathean Literary Society, member of many Clubs, and an enthusiastic participant in almost all school activities. He graduated in June, 1896. He received his Master's Degree from Baylor University, 1905, and his doctorate from Mississippi College in 1913.

In the Fall of 1896, he was married to Miss Annie Hardie, who through these years has been a joy and blessing to his life, and has in many ways been a real helper, encouraging him to higher and better things.

Dr. Held is a finely balanced man. He is studious, and few preachers of his age have read more or better books. He reads more for information than for pleasure; yet his sermons, addresses and writings are singularly free from pedantry. With a vast amount of knowledge always at his command, he dislikes to make any kind of deliverance without preparation; yet he possesses the rare art of concealing all labored effort.

As a preacher, he is difficult to describe. He delights in simple and familiar texts. Ignoring every bearing of the text except the one he conceives to be the one best adapted to the occasion, he makes it burn with the flame of divine truth. Unless the circumstances or the demand be unusual, he makes Christ, the Savior of sinners, the theme of every sermon. He is equally at ease in discussing abstract and doctrinal subjects, and the writer has never known any one who could set out the "Baptist position" in a clearer light. But he takes more pleasure in showing a lost sinner the Lamb of God than he takes in proving the final perseverance of the saints.

His social qualities are of the best. Hopeful and enthusiastic, he encourages the people as he goes among them, and yet serious enough to leave no doubt that he goes among them on very important business.

There is not perhaps in the South his superior in Sunday school work. He has specialized in Sunday school pedagogy, methods, plans and modern needs. He has given special attention to Organized Class work; and in response to many requests, has written what many believe to be the best treatise on the "Organized Class", a book much in use throughout the territory of the Southern Baptist Convention.

Dr. Held has been pastor in Texas, in McKinney, Tyler, Taylor, San Marcos, Stamford and now at Bryan. More than four years he was pastor at Natchez, Miss. He is constantly in demand for Sunday school convention addresses, and for lectures at summer assemblies and institutes.

He is great among the young people, and he shows them how to make the Sunday school and all other societies interesting and helpful. His motto is to give everybody something to do and to keep everybody at it. As a result, wherever he has been pastor, without a single exception, he has had an exceptionally large number of young people actively engaged in some sort of church work.

He has been honored by his denomination in that he has for a number of years been on the various Boards of Schools and Colleges, member of the State Board and Executive Committee of B. Y. P. U. Encampment. He has been for many years the State President of Baptist Organized Classes of Texas, and also President of the Adult Division of International Sunday School Association.

In the field of evangelism, he has shown equal ability. He is always much in demand for revival meetings. Nearly three thousand conversions have taken place in his meetings. Something like six thousand have been received in the church where he has been pastor and where he assisted in meetings. He is just in the prime of his life and the best years are yet before him.

BEVERLY LACY HOGE.



Rev. Beverly Lacy Hoge, pastor of the Central Baptist church of Waycross, Georgia, was born at Blacksburg, Virginia, April 8, 1863. His father was James Fulton Hoge, a distinguished lawyer and statesman of Montgomery county, Virginia. His mother, Mrs. Eliza J. Hoge, was a daughter of the Hon. Andrew Johnston, of Giles county, Virginia.

The Hoge family has for over a hundred years been one of the most distinguished families of Virginia. It is noted for the large number of able ministers of the gospel and lawyers it has given to the world. The death of the father and the disasters that followed the Civil War placed Beverly Lacy Hoge at the age of ten upon his own resources.

It was through his own efforts that he received his education. He lived upon the farm until fifteen years of age, at which time he entered college. At the age of seventeen, he became a civil engineer, building a railroad from Radford, Virginia, to Pocahontas, Virginia. Following this work he accepted a contract for the civil engineering which laid out and built the foundations of the first forty houses in the town of Pocahontas, and ditched the town.

At the age of nineteen he returned to college and graduated from the V. P. I. of Blacksburg, following which he attended the Law School of the University of Virginia, graduating with the degree of B. L. He was born the second time April, 1893. He practiced law from 1884 to 1897 at Roanoke, Virginia.

He married Miss Nettie Hatcher, daughter of R. E. Hatcher, May 19, 1887. To this union there were born four children: Mrs. Dr. Geo. D. Vick, Selma, North Carolina; James Fulton Hoge, Robert Hatcher Hoge, and Nettie Hoge. He was ordained as a minister of the gospel, the first Sunday in February, 1898, at

the Calvary Baptist church, Roanoke, the presbytery consisting of Dr. Len G. Broughton, who also baptized him, Dr. T. J. Shipman, Dr. Wm. Lunsford, and Rev. J. A. Barnhardt.

His first pastorate was at Selma, North Carolina, under the State Mission Board and lasted from March 1, 1898, to November 1, 1898. This was followed by a pastorate of the First Baptist church of Concord, North Carolina, November 1, 1898, to November 1, 1901. This pastorate was followed by a pastorate of the East Macon Baptist church, of Macon, Georgia, dating from November 1, 1901, to March 1, 1903, at which time he accepted the call to the first Baptist church, Jackson, Georgia, dating from March 1, 1903, to March 1, 1907. From there he went to Onancock, Virginia, March 1, 1907, and remained to January 15, 1908. His next pastorate was the First Baptist church, Charleston, South Carolina, beginning January 15, 1908, and continuing to December 15, 1911. At this time he accepted a call to the Emanuel Baptist church, Richmond, Virginia. This pastorate dated from December 15, 1911, to June 15, 1913, at which time he accepted a call to the Spurgeon Memorial church of Norfolk, Virginia, June 15, 1913, and continued to May 1, 1917. His pastorate with the Central Baptist church of Waycross, Georgia, where he is at present located, began May 1, 1917.

Dr. Hoge was chairman of the Prohibition State Executive Committee of Virginia and rendered effective service as a platform speaker in the early days when the prohibition movement was struggling for staunch leadership. The New York Voice styles him "The silver-tongued orator of Montgomery county, Virginia," and gave him credit for the prohibition advance made by that State.

He has held meetings with other pastors in various States with a total of 4,539 professions of faith. During his ministry ten men have heard the call to preach the gospel and been ordained by him. Among the number is John W. Ham, the present pastor of the Tabernacle church of Atlanta, Georgia, who received ordination at his hands, January, 1905, at Jackson, Georgia.

Being of a legal turn of mind, coupled with training in the legal profession, his method of approach to the Bible and manner

of interpretation of the facts of revelation is such as to command the respect, attention and admiration of men in professional life and likewise those of the student type of mind. His deep spiritual experiences and reliance upon the Holy Spirit as the revealer of divine truth, has enabled him to do a constructive work and leave to a marked degree his footprints in every pastorate that he has held.

He is an orator and is at home upon the platform. His passion for social justice and civic righteousness, combined with his ability as a teacher renders him an asset, not only to the community to which he ministers, but to the State and the Nation. He is evangelistic and missionary at all times. He comes from good old Presbyterian stock and this, following his conversion to the Baptist position, has made him one of our leaders in orthodoxy.

Coupled with his remarkable gifts of leadership, is the fact of the assistance of his wife, who as a Bible teacher has no superior. Both of these servants of God possess a zeal for missions that is all-consuming. Wherever they have labored, the mission cause has gone forward by leaps and bounds. In some instances churches have been erected on the foreign field at the expense of the church of which Mr. Hoge was pastor.

It can be said in all truth that the ministry of Dr. Hoge has been crowned with the presence and power of God and though in the prime of life, he can look back with joy and pleasure over the work he has thus far been able to accomplish for our Lord and Savior Jesus Christ.

REV. WILLIS J. HOWARD.



In the year of the closing of the War between the States, there was born to William and Cynthia J. Howard, on their Jefferson county, Georgia, plantation, on November 19, 1865, their son, Willis J. Howard.

He was reared on the farm of his parents and engaged in all of the usual farm industries incident to that location and period. He attended the common schools of the community and afterwards attended the high school at

Spread for a time, finishing his school days at the Hephzibah High School. At the age of nineteen, in November, 1884, he was converted to the service of his Master and three years later, on June 16, 1891, at Berean church, (now Crawford Avenue church), Augusta, Georgia, was fully ordained to the gospel ministry, the presbytery consisting of Rev. Thos. Walker, Rev. J. S. Patterson, Dr. D. W. Marks, Dr. Lansing Burrows and Dr. John L. Burrows. From that time his life has been one of great activity in ministerial labors.

He has served with marked success and usefulness the following churches: Fellowship, Friendship, Old Union, Mt. Horeb, Mt. Beulah, Sweetwater, Pleasant Grove, Mt. Zion, Woodland, Little Briar Creek, Silver Run, Reedy Creek, Duharts and Hopeful, the last four of which he is still serving. Some of the pastorates have been sixteen and seventeen years in duration. His labors have been fruitful and his services blessed in all of them.

He resides at Wrens, which is located conveniently to all of his work and not far from the place of his birth. He has been known here all of his life, although he spent a short period in the city of Augusta, and it was particularly complimentary to him when in 1904 he was elected mayor of the town of Wrens. He had previously, in 1902, been elected a school trustee on the local school board, which position he still holds.

When the United States declared war against Germany, the slogan was sounded that food would win the war. Accordingly, President Wilson appointed Herbert Hoover as head of the Commission for the production and conservation of food. Dr. J. B. Gambrell, President of the Southern Baptist Convention, appointed one man from each State in the territory of the Convention as a commission to co-operate with Mr. Hoover. The Georgia member appointed Rev. Willis J. Howard as a State member, to serve in the Kilpatrick Association. In this, as in all other positions he has held, he proved faithful and efficient. It was a service of patriotism, and the churches of the association delighted to co-operate with him. In 1914 a number of churches from the north-western part of the Hephzibah Association and the southeastern part of the Georgia Association withdrew and organized the new Kilpatrick Association, in honor of the distinguished Baptist ministers of that name in Georgia history. At the second session of the Kilpatrick Association, Rev. Willis J. Howard was elected moderator, which position he still holds.

The records of the Hephzibah Association, of which he was formerly a prominent and useful member, show that year after year he was chairman of one of its leading committees and was a member of its executive committee at the time his church withdrew to form the new Kilpatrick Association.

Rev. Willis J. Howard having been reared in the country has spent his pastoral life by a natural preference in the country church work, having declined invitations and calls to the towns and cities, feeling that he could serve best among the people with whom he had been brought up.

On January 12, 1888, he was married to Miss Virginia A. Chambers, of Augusta, Georgia. He has been blessed with a large family who lived with him at Wrens until they were called to work on their own account elsewhere. His son, Rev. D. Albert Howard, is also a Baptist minister of distinguished ability and is pastor of the church at Thomson.

One of the events of special interest in the life of Rev. Willis J. Howard, was his pastorate at Hopeful church during its celebration of its centennial in 1915. This event was a great home-coming

occasion for hundreds of its former members and their descendents, and marked a new epoch in the history of this distinguished church.

Verses prepared by Henry S. Jones, Esq., for this occasion are added to this sketch.

1815—HOPEFUL CHURCH CENTENNIAL—1915.

In the year that Wellington
Won the fight at Waterloo;
In the year that great Napoleon
Ceased from troubling all of Europe;
In the year that Andrew Jackson
Routed British Pakenham;
In the year that peace was 'stablished
'Tween our country and Great Britain;
In the month of May or April
In the year of eighteen-fifteen,
In Burke county's northwest corner,
Led by Reverend Edmund Byne,
At the place called "Piney Woods,"
Scarcely more than a score of Baptists
Constituted Hopeful church,
Here was licensed Joseph Polhill
In eighteen and twenty-nine,
As was also James M. Cross
In eighteen and fifty-eight.
Here both James and Wash Kilpatrick
Were ordained to preach the gospel.
In the church yard of Old Hopeful
Buried lie their father and mother;
In the church yard also slumber
The remains of Nancy Johnson,
Mother of our governor, Herschel,
Now, for a term of ten long decades
Trusting in the Great Jehovah
And his all-atoning Son.
Have the fathers and the children

Met and worshipped, prayed and sung
At this ancient place of worship
To this good centennial year.
May the great and loving Father
Still with them at Hopeful dwell,
And may here the blood of Jesus
For the sins of all provide,
May they all be yet more faithful
And their faith, in works, abound.

JOHN JETER HURT.



Not long since the subject of this sketch was being taunted by an old college mate with the fact that during his Junior year he failed to make an easy examination on English. And then, when the group had enjoyed their fun, the speaker informed them that during the same year his friend won half the medals offered in College, all of them calling for skill in handling the English language; one being the Inter-Society Best Writer's Medal, one the Historical Society's medal for "originality of research and elegance of statement," and one awarded by the faculty as judges for excellence in Public Reading. Next year he made up the deficiency in the English examination.

This little incident of college life suggests the maturer man. His passion is for the real and practical, without despising the conventional. He *intended* to make the examination in English; but he *determined* to get acquainted with English. Having felt that the prescribed course was not what it should be he went afiel for himself,—went too far for the demands of examination day, but not too far to equip himself to win in every contest he entered

that year. From college days until now he has seemed to appraise theories, methods and men only in the light of their adaptability to practical ends. He forms his own plans carefully and subjects them to his critical judgment before commending them to others. Once they have passed through the fires of his own testing he adopts them with full confidence and enthusiasm and will back them to the limit of his powers. And he is not a stranger to that word "confidence." He believes in counsel and in deliberation, but his conclusions are his own. "Men will not follow a leader," he often says, "who does not know himself where he is going." He believes God called him to lead. He loves people, and he expects them to follow his tender and confident call.

John Jeter Hurt was born at Ballsville, Powhatan county, Virginia, on the first day of March, 1873. Here he grew to young manhood, working in the fields, holding communion with the hills, learning at the old field school, worshiping at the once-a-month church hard by, absorbing heavenly wisdom from Christian parents and from the multitude of preachers who sought shelter each year under the hospitable roof of his country home. His father, George Samuel Hurt, was for forty years deacon in the country church. His mother was a leader in woman's work and none excelled her in training children for religious recitations and entertainments. She had large experience in these things at her own home, for God gave to these two servants ten children of their own, —eight boys and two girls. Of the eight boys he called four into the Baptist ministry, and of the remaining four three of them are deacons in Baptist churches. One of the two girls is the wife of a Baptist preacher.

Mr. Hurt was born in the hill country, but he was not destined to remain there. The big world outside kept calling him, and at the age of seventeen he boarded the train for Louisville, Kentucky, where in record time he completed a course in the Bryant & Stratton Business College. He started out to make money for the kingdom. After graduation he entered the service of the Louisville & Nashville Railroad Company, and later took employment with a wholesale business house on Main Street. Here his advancement was rapid. But God had other plans for the ambitious son of

business. He was calling him definitely and clearly now to preach God's call, he had been taught, must be the law of his life. He had no literary education, but believed a call to preach involved a call to prepare. Consequently, in the Fall of 1893 he matriculated at Richmond College for a long course of training. Here he took the academic course and about two-thirds of the law course,—all as part of a well-rounded education. He was Secretary to the President much of the time and counts that training of inestimable value. In this capacity he rendered clerical service to, and thus became acquainted with many distinguished lecturers before the college, among whom were President Benj. Ide Wheeler, of the University of California; President Arthur T. Hadley, of Yale University; President William Rainey Harper, of the University of Chicago, and President Woodrow Wilson, of Princeton University. Thus, early in life, he became impressed with the exceeding importance of learning from men as well as from books. Following these impressions he has made it a rule to spend some recreation days each year at the National Capitol, renewing friendships with public men, forming new acquaintances and observing at close range the march of national figures and events. He has a habit, also, of attending each year some such meeting as the National Chamber of Commerce, the Southern Commercial Congress, or the National Education Association.

While in college and at the Southern Baptist Theological Seminary, Mr. Hurt took conspicuous part in student activities. At the end of his Senior year in college it was voted in the annual student elections that he had rendered more service to the general body than any other member of his class. He was managing editor of the *Richmond College Messenger* and also of the *Seminary Magazine*. His work on these journals attracted attention, and just before graduation at the Seminary he was called to be associate editor of the *Baptist Advance*, which had just been launched as the organ of the Baptist Convention of Arkansas. The call was accepted, and after twelve months he was elected editor. This was during the stormy period of the organized work in the State. The young editor showed rare tact as a denominational leader, and was instrumental to no small degree in bringing the majority of the

Baptists of that State back into line with Southern Baptist Convention methods of work. He is said to have won many debates on methods in the district associations of Arkansas by keeping his head when others all about him were losing theirs.

Dr. Hurt has had but three regular pastorates. His first was at Conway, Arkansas, just following his resignation as editor of the *Baptist Advance*. Here he led in building a \$30,000 church house and more than doubled the membership of the church. While in Arkansas he held many positions of honor and trust, among which are mentioned President Board of Trustees of Central College (of which institution he was offered the presidency also), Secretary Baptist State Convention, President of the Baptist Board of Education and Chaplain-General Sons of Confederate Veterans. From Conway he was called to the pastorate of the First Baptist church of Durham, N. C. During his four years there a debt of \$18,000 was lifted and more than 500 members were added to the church. It was while pastor in Durham that Union University (Tenn.) conferred upon him the honorary degree Doctor of Divinity. This institution also invited him to deliver its baccalaureate sermon in 1916. He has spoken on similar occasions before many other college audiences, such as Ouachita College and Central College (Arkansas), Richmond College (Virginia), Meredith College and Oxford College (North Carolina), Furman University, Greenville Female College and Coker College (South Carolina).

At the time this sketch is written Dr. Hurt is pastor of the First Baptist church of Wilmington, North Carolina, a church having more than 1,200 members and drawing probably the largest Sunday night congregations in the State. He is president of the N. C. Baptist Board of Education, which fosters the three Baptist colleges and fourteen academies and high schools; president of the Baptist Seaside Assembly, of which he is one of the founders; member of the State Board of Missions, and one of the trustees from his State of the Southern Baptist Theological Seminary. But the work of the pastorate is his delight. His present church has gone forward rapidly under his pastorate of two years, having gained nearly 500 new members and increased its offerings to benevolence. He contributes frequently to the denominational

papers and is the author of two pamphlets: "Struggles for Religious Liberty in Virginia" and "Some Baptist Whys and Wherefores." He is fond of his books but fond of people also, and he tries to keep on intimate terms with both. He maintains an office in the heart of the business district of his city and spends several hours there each day. He delights to hold revival meetings, especially in the country, and gets great pleasure also in supplying one of the larger pulpits of the North almost every Summer.

In 1908 Mr. Hurt was married to Miss Ethelyn Lovell, of Fort Smith, Arkansas. She shares his devotion to work, his natural friendship for people and his radiant optimism. Four little boys and one girl bless their home and brighten their plans for the future.

JESSE LEE JACKSON.



It has become almost, perhaps quite, a truism that our greatest men come from the mountains, vigorous alike in body and mind, with that upward, outward consciousness that carries such power. Why may it not be equally true that our best men come from the country? They live and have their being in the land of parables, beauty and truth, and that commandment which is next to the greatest of all, neighbor-love, is the foundation stone on which the country

dweller builds, and all must know how this attribute nourishes sympathy and practical helpfulness.

Into such a sphere of life, Jesse Lee Jackson, son of William Andrew and Martha Arant Jackson, was born in Tallapoosa county, Alabama, May 9, 1878, and through his baby veins flowed some kindred strain of Andrew Jackson, famous and beloved. This period of time was still one of struggle throughout the South, the Civil War having left the prosperous classes poor and made the poor

rich. Thus the paternal Jackson followed the "back to the land movement," and on a farm in Macon county, Alabama, young Jackson received his lessons in farming, while being schooled in the nearby town of Notasulga, for he was a student from the first. Coming from the delights of history and biography he learned upon the farm "a sower went forth to sow," and it is safe to say that somewhere past the forks of the road was a little mill, with its rocky ford and noisy water-wheels where this young student first learned that,

"Back of the loaf is the snowy flour
And back of the flour the mill;
And back of the mill is the wheat and the shower,
The sun and the Father's will."

Still working upon the farm, young Jackson finished high school at sixteen, standing well in his classes, with special fondness for history and biography. He taught school for a year and intended entering the Alabama Polytechnic Institute, at Auburn, Alabama, in the Fall of 1896, but on account of illness his college course was deferred until 1898, when he entered Howard College as a ministerial student. In 1901 he received his A. B. degree, and in 1902 that of A. M. During his post graduate year he taught the first classes in Latin and Greek in Howard College. Upon his graduation he was offered the chair of Greek in one of the correlated Baptist colleges in Texas, but this was declined because his heart was fixed upon a course at the Louisville Seminary. His wagon was being hitched to a star, and is still upon its upward course.

Mr. Jackson entered the Seminary in October, 1902, receiving in 1905 the degree of Th. M. (Master in Theology), being one of five chosen from a class of twenty-five, to speak at commencement. Just before his graduation he was called to the pastorate of the First Baptist church, Cumberland, Maryland, but on the advice of the faculty he declined and spent an additional year in post graduate study, specializing in Church History, with Greek and Homiletics as accessories. As a result of the examination for this course, he received the predicate, "Summa Cum Laude," being the first student in the history of the Seminary to attain this standard of excellence. A severe illness, however, of seven weeks'

duration, at the critical period of the year, prevented the completion of his Thesis, which with the examination would have won for him the degree of Th. D.

A part of his college expenses, and all of those at the Seminary, were defrayed with money received from pastoral and evangelistic services. Rich experiences were gained when through June, July and August, 1904, under the auspices of the New York City Baptist Missionary Society, he worked as missionary. He came in contact with "the ends of the earth" through the city's foreign population, and the homesick country boy learned how near of kin is all mankind.

Mr. Jackson was converted in the Summer of 1894, but did not unite with the church until a year later, learning during the intervening months one of his most helpful pastoral lessons, for his friends often have heard him say how in his timidity he longed for a friend to whom he could unburden his heart filled to aching fullness with hopes, aspirations and many undefined things in this new life that had come to him with all its mysteries.

In July, 1895, Mr. Jackson united with the Salem Baptist church, Macon county, Alabama, and was baptized by Rev. W. G. Gregory. A few months later he was elected superintendent of the Sunday school, and in July, 1898, he was licensed to preach by this same church. On May 29, 1902, he was ordained to the full work of the ministry by the Ruhamah Baptist church, East Lake, Birmingham, Alabama, the ordaining council consisting of M. M. Wood, G. B. F. Stovall, J. M. Shelburne, J. M. McCord, F. H. Farrington, E. E. George, S. H. Bennett, H. R. Arnold and three or four other ministers who had been attending the Howard College commencement exercises.

Mr. Jackson's first pastorate was Mt. Zion, Calhoun county, Alabama, which he filled during his post-graduate year at college, 1901-02, building up a broken down church and baptizing eighteen converts. During his Seminary course he was pastor for two years, 1904-06, of the Baptist church at Butler, Kentucky, and of the Richland church one year, 1905.

In June, 1906, he became pastor of the famous "black belt" village and country churches of Orville and Providence, in Dallas

county, Alabama, where he remained until January 1, 1909. On the latter date he became pastor at Hurtsboro, Alabama, where he remained nearly four years, two years of which time he was moderator of the Harris, now the Russell county, Association. In the Summer of 1912, when the Baptist church at Kirkwood, Georgia, became shepherdless, rumors of Mr. Jackson's splendid work at Hurtsboro came to the church's ears, and a committee was sent to spy out, not the land, but the man. The pastor was away on his vacation, but from varied sources the committee heard nothing but commendatory opinions; beloved by young and old, useful in every phase of pastoral work, progressive with power to reach completion, and with a personality irresistibly winning, he was unanimously called to the Kirkwood church, beginning his work November 1, 1912, and remaining to the present time.

During the seven years of Mr. Jackson's ministry, the church has trebled in membership, with a corresponding growth and development along all lines of endeavor. A five thousand dollar pastorium has been built, the seating capacity of the church has been doubled and the Sunday school facilities have been greatly improved. Mr. Jackson holds the Sunday School Board's Gold Seal diploma, and is satisfied with nothing short of the Convention's Standard of Sunday school and B. Y. P. U. work, which is constantly maintained in the church. He is also quite popular as a teacher and speaker in Sunday institutions and conventions.

In his pastoral work Mr. Jackson is everywhere and everything to all men that he should be. With an unusually sympathetic intuition, he finds out one's troubles and is always able by prayer, Scripture or experience to give aid. In death, accident or illness, there the pastor will be found a source of comfort and reliance. If a social evening calls him out, he throws himself heartily into the fun and frolic of the occasion, and dearly loves to make the old people laugh and be glad. Should you be in a hospital with but a breath between you and eternity, with your hand clasped in his you may feel the spirit of prayer as he talks to the great Physician in your behalf. These are some of the beautiful small things of life that will blossom out in eternity.

In his pulpit ministrations Mr. Jackson is aggressive and evangelistic, scriptural and spiritual, missionary and orthodox. As a result his people are generous and responsive to all the calls for kingdom work, and new converts are added to the church from Sabbath to Sabbath without special revival effort.

This sketch would not be complete without a word about Mrs. Jackson, who was Miss Ada Wilson, of Russellville, Alabama, and who is one in heart and purpose and life with her husband. She too has a splendid education of both a literary and musical character, and is recognized by all who know her as an ideal pastor's wife. She and Mr. Jackson were married October 30, 1906. Three children have blessed the union, William Owens, Elizabeth and Leland, but the first-born while still a little one, was called to the heavenly home. God has used this sorrow to bless and help many other weeping fathers and mothers.

ATHA THOMAS JAMISON.



The noted Thomas family of Tennessee has touched the life of that State in many helpful ways, radiating its influence from Brownsville. One of the family connection located near Murfreesboro, and when a son was brought forth he was named Atha Thomas Jamison, in honor of one of his uncles. The infant, Atha Jamison, son of Robert D. and Camilla Patterson Jamison, started on his life's journey on a farm near Murfreesboro, March 5, 1866. He spent the first fifteen years of his life at his farm home, where he became proficient in the several departments of the manual labor school after the strictest manner of the farm life of those days following the War between the States. Supplementing his life on the farm, he was clerk in a hardware store for three

years. He enjoyed the school advantages of his community, Union University High School, of Murfreesboro.

As a boy he went in from the country home to Sunday school and to church at Murfreesboro Baptist church. When twelve years of age, he gave evidence of a genuine experience of grace and was baptized into the fellowship of the Murfreesboro church by Dr. Lewis M. Ayer. Dr. Ayer was a native of Barnwell county, South Carolina, a member of both the National and the Confederate Congress, and later a Confederate general; but he stood highest in the affection of young Jamison, not as a statesman, but as a preacher of the glorious gospel of the Lord Jesus. As a young Christian he took much interest in the Young Men's Christian Association and became so efficient that his name went out and he was summoned at nineteen to the important position of General Secretary of the Y. M. C. A. in Charleston, South Carolina. Here he labored with wisdom and fidelity from 1885 to 1894, feeling a deep interest in the spiritual welfare and the salvation of those to whom he ministered. Under his aggressive leadership a Y. M. C. A. building was erected at a cost of \$30,000, quite a large investment for that time. He was admired and trusted by young men, and followed as a leader.

In June, 1895, after almost a decade of service as Secretary of the Charleston Y. M. C. A., at a time when his usefulness was growing, he was called to ordination for the work of the gospel ministry by the Citadel Square Baptist church. The presbytery was composed of the pastor, Dr. D. M. Ramsey, Drs. E. C. Dargan, Lucius C. Cuthbert and E. Wells. He had spent a year in the Southern Baptist Theological Seminary, Louisville, Kentucky, and with his experience in the Y. M. C. A. work for several years, his heart yearned for the shepherd's work. He entered upon the pastoral care of the Camden Baptist church, South Carolina, in July, 1895, and continued until 1900. His passion for souls, his practical administration of church affairs, and his study of the Word of God caused him to be highly esteemed by his own congregation and community, and also to be known widely in his own denomination as a pastor and preacher of unusual poise of character and diligence in his ministry.

His earnestness, his genuineness, his Nathanael spirit, attracted many friends to him, and when a crisis caused a vacancy in the superintendency of the Connie Maxwell Orphanage, at Greenwood, South Carolina, his selection for that position met with almost universal spontaneous approval. He entered upon this difficult task when there were unusual difficulties in the way of a successful administration, but his tact and wisdom linked with a love for children and for his brethren and, most of all, for his Savior, enabled him to direct the affairs of the institution with increasing interest and to the satisfaction of its friends and supporters until now he seems to be almost indispensable to the continued prosperity of the Orphanage. The institution has more than doubled its capacity and its properties since he entered upon the superintendency, there being at this date, 1919, 340 children in the Orphanage and the property possessions valued at more than \$350,000. There are twenty-seven permanent buildings and the annual expenses total some \$50,000. Although he has frequently been solicited to leave the Orphanage at salaries about twice the sum he received there, because of his attachment to the institution and the special kind of service it required, he has felt it his duty to remain at his post at the continued request of the trustees.

When the Baptist Young People's Union for South Carolina was organized in 1896, at Orangeburg, he was chosen the first president and has continued in that position for several years with the utmost satisfaction of the young people. He took the initiative in the organization of the State Convention of Charities and Corrections in South Carolina in 1909, and was made its president for seven consecutive years. He keeps up his interest in this work by frequently attending the National Conference of Charities and Corrections, and has been its corresponding member from his State for ten years. He has been a member of the Child Labor Committee in South Carolina since its organization, and also a trustee of the South Carolina Industrial School from its foundation. This latter is a school for the reformation of incorrigible boys, and his services and his counsels have been of great help in critical situations.

Recognizing his fine services and his attainments, in 1913 the trustees of Furman University, Greenville, South Carolina, conferred on him the honorary degree of Doctor of Divinity. He is in frequent demand for commencement sermons and addresses. He is widely known throughout South Carolina, since the duties of his office require him to visit almost every section of the State annually in the presentation of the claims of the Connie Maxwell Orphanage to the district associations.

Dr. Jamison was married to Miss Emma C. Caldwell, of Charleston, South Carolina, in 1889. From this union there issued one daughter, now Mrs. Joel S. Bailey, of Greenwood, South Carolina. He was married the second time to Mrs. Margaret Caldwell, daughter of Col. Wm. Wallace, of Columbia, South Carolina.

Dr. Jamison is in the prime of his powers and is in hearty accord with all movements that make for the advancement of the interests of the denomination he has served in so many ways and so acceptably. At the same time, he is a co-worker of fine sympathy and wisdom with other denominations and in the State institutions in social service, and is recognized by them as a fellow-helper of high character and lofty ideals. His character is well rounded and he exerts the quiet influence of one who desires to do good rather than to become conspicuous as a leader. He is easily approached by all in need of a friend, and he has made the spirit of brotherhood rule his conduct with such sympathy that he is a genuine servant. He has the acquisitive spirit of a student, and yet he is a worker. He is fond of his flute and plays to the delight of his friends and the large Orphanage family. He and his wife make a happy home atmosphere pervade Connie Maxwell Orphanage, and they will be remembered and loved by hundreds of their adopted children in the years to come. Dr. Jamison looks after the religious life of the youth with a fatherly interest, and almost every child becomes a member of the Orphanage church in due time. For what he is and what he does, he is enthroned in the hearts of South Carolina Baptists.

ALLISON JAMES JOHNSON.



One of the old and prominent settlers of Acworth, Cobb county, Georgia, was John Newton Johnson. In early manhood he was married to Miss Henrietta Northcutt, a member of one of the most prominent families of North Georgia. A. M. Northcutt, her father, was one of the first settlers of Acworth. Mr. and Mrs. Johnson were devoted members of the Baptist church. They had some of the greatest preachers and theologians of Georgia as their pastors.

Among them was the late Dr. J. G. Ryals, who for many years filled the Chair of Theology in Mercer University, Macon, Georgia. Later, they sat under the ministry of Dr. A. B. Vaughan, who is recognized as a deep thinker, a strong preacher and an able theologian. Mr. and Mrs. Johnson knew why they were Baptists and could give Scriptural reasons for the faith they professed. This godly couple were devoted to their church and were always ready to give time and talents, as well as their influence and means, for the promotion of the Lord's kingdom.

Their first born son came to bless their home on September 27, 1873, and was given the name of Allison James Johnson, the subject of this sketch. It was the fond hope of his mother from the hour of his birth that he might become a preacher. This hope was cherished all through his childhood and boyhood, and when, at the age of twenty-one he made public his answer to God's call to be a preacher of the gospel, her joy was full. In all the after years of her life she considered her "preacher boy" an answer to her prayers, a reward of her faith and the crown of her motherhood.

Mr. Johnson spent his early years with his parents in Acworth. As a boy he was energetic and enterprising. For seven years he carried the Atlanta Journal, and the money he saved in these early years was used in meeting his college expenses. While a student in the local school he clerked at odd times in a store, and after finish-

ing the high school he served as clerk and bookkeeper, and taught country schools. Energy and thrift were inherited, and their fires were kept burning by the examples of his parents.

In 1894 Mr. Johnson entered the Freshman class of Mercer University, Macon, Georgia, from which he graduated in 1898 with the A. B. degree. At Mercer, as in his home school, he was a diligent and painstaking student, and therefore stood well in his classes. Both his fellow students and the faculty of Mercer University delighted to honor him because of his merit. Each year of the four years spent at Mercer he represented his class as one of the commencement speakers. In his Junior year he received the medal for general excellence. The example he set in his daily life and by his studious habits had a strong influence over his classmates and in fact over the entire student body of the college. It was recognized by the faculty and students that he would always be found on the right side of every moral question.

Mr. Johnson was converted in May, 1891. From the beginning of his Christian life he manifested an unswerving interest in his church and in the cause of Christ. Devotion to duty and consecration of life led his church to believe that God had his hands upon him to preach the gospel. At the age of twenty-one he made public his impressions to preach and of his consent to yield to those impressions. On the historic day of July 4, 1897, he was set part to the full work of the gospel ministry. The presbytery was composed of Rev. M. A. McCoy, Rev. E. M. Dyer, Dr. A. B. Vaughan and the deacons of the Acworth Baptist church. The ordination sermon was delivered by A. B. Vaughan. The ordination of Mr. Johnson took place while he was still a student at Mercer, and three years after his graduation from Mercer he entered the Southern Baptist Theological Seminary, Louisville, Ky., from which he graduated with the Th. M. degree in 1904. At the Seminary, as in the college, he was honored by the faculty and students, being one of the class speakers at the Seminary commencement on the occasion of his graduation.

Mr. Johnson has held a number of pastorates, the first being Indian Springs, in 1899; then Jacksonville, Alabama, 1900-1903; Attalla, Alabama, 1904-1906; Cornelia, Georgia, 1906-1910; Boaz

and Mt. Vernon, Alabama, 1911; Oxford, Alabama, 1912-1918; East Macon, his present pastorate, 1919. The larger part of his ministry, as will be seen, has been in Alabama. While pastor at Cornelia, Georgia, for half time, he served the churches at Demorest, Nail's Creek, Bethlehem and Clarkesville. He also did some general work for the Mission Board of the Georgia Baptist Convention in the associations in the mountain section of Georgia, notably the Mountain, Clarksville, Rabun County, Tugalo and Liberty Associations.

Mr. Johnson has done constructive work in all the pastorates which he has held. Houses of worship were built at Nail's Creek and Mt. Vernon churches during his pastorate. It was under his ministry that the desirable lot on which the house of worship of the Cornelia church now stands was secured. While at Attalla, Alabama, extensive improvements were made on the house of worship of the Attalla Baptist church. During his pastorate at Oxford a commodious Sunday school annex was erected. In all the churches he has served there has been encouraging growth in membership and development among the members. The churches he has served and the communities in which he has lived have both alike held him in high esteem, and he has enjoyed ever-increasing popularity among his people.

Mr. Johnson is a man of small stature, but of pleasing personal appearance. In his face he bears the marks of a happy, buoyant spirit and of a guileless life. It may be said of him that he is every whit a Christian gentleman. Honesty and integrity characterize all his dealings with his fellow men. As a preacher he is thoughtful, analytical, earnest and forceful in the delivery of his message. His sermons are reinforced by a godly life, and like John, he speaks of the things which he has seen and heard.

Mr. Johnson's ability and leadership were recognized by the Baptists of Alabama. In 1914, by their appointment, he preached the introductory sermon before the Alabama Baptist Convention, which was held with the First church of Selma, from the text found in John 10:10, and discussed the striking theme: "The Genesis, Growth and Glorification of the Christian Life." This sermon

established his reputation in Alabama as a preacher of pronounced ability.

It was during the Christmas holidays of 1900 that Mr. Johnson was united in marriage to Miss Minnie Glover, of Flovilla, Georgia. Mrs. Johnson is a graduate of Cox College, College Park, Georgia, and is a woman of exceptional gifts and attainments. Through all the years she has been a model helpmeet to her husband, not only in their domestic life, but in his pastoral work. All his work in the pulpit and out of it has been reinforced by her prayers, wisdom, deep consecration and hearty sympathy. These have been sources of inspiration and strength to him. Well mated as they are, and with the character they possess, and with the goodly store of general information they have acquired, and being comparatively young in years, their future is as bright as the promises of God. They will leave to their children a richer and a more enduring heritage than houses and lands and stocks and bonds. That heritage will be lives well spent in the service of God.

WILLIAM MONTAGUE JONES.



If one could choose Virginia, a State that is rich in material endowments, as the place of his birth, it would be difficult to believe that such a person would ever have good reasons for regretting his choice. In addition to such honor in the place of birth, if one could choose ancestors linked back through a long past to the Cavaliers who left England in the time of Oliver Cromwell to find asylum in the New world, and whose forbears wore such

shining names as Custis, Lewis, Montague, Broadus, Jones and others of little less distinction in the military, political and religious history of the nation, he would start in life with a precious

inheritance. Such was the good fortune of William Montague Jones, whose life is here briefly sketched.

Dr. Jones was born in Gloucester county, Virginia, several years after the War between the States, while the dark shadow of that distressful period rested over the South. Among his paternal ancestors are found those bearing the names of Custis, Lewis, Taylor and many others. Through his maternal grandmother, Eliza Montague, his family connections reach back to the time of William the Conqueror. His maternal grandfather was a Broadus, a famed family from which sprang Dr. John A. Broadus, its most illustrious son. Among his antecedents were many ministers bearing the names of Broadus, Montague and Jones. In his early youth the occasional visits of some of these ministers to the home of his parents made a lasting impression upon his young heart and perhaps had much to do with determining his own life work later.

Because of the lack of good school facilities in his native county, he was sent to Richmond when a young lad and was fitted for college by a Connecticut teacher, Mr. Squires, who had shown himself very efficient in such preparatory educational service. He entered Richmond College in 1889 and was graduated after a full course of four years, in 1893. He was ordained June 12, 1895, in the First Baptist church, of Richmond, Virginia. The examining council was made up of the pastors of the Baptist churches of the city and the preacher professors of Richmond College, being introduced and commended by deacon John C. Williams, near relative of John Skelton Williams. He was graduated with the degree of Master in Theology in 1896, at the Southern Baptist Theological Seminary, Louisville, Ky. At once he began his ministry in North Carolina, in a community where the Scotch Southern Presbyterians were numerous and some of them were in attendance frequently at his churches. Their character and intelligence had a very inspiring and challenging effect upon him and provoked him to do his best, both as pastor and preacher. In 1900 he became pastor at Williston, South Carolina, and has continued with growing usefulness until the present time, 1918.

A few years after settling down at Williston he married Miss Jumelle Owen, of Elko, and they have lived happily together. His

usefulness has been greatly enhanced by the tact and intelligence of his wife and her fine sympathy and interest with the people of his churches and the community.

Two years after taking up his residence in Williston, Dr. Jones was made a member of the County Board of Education, and has served continuously since that time to the present writing. This position gave him opportunity for rendering a fine educational service in many ways throughout Barnwell county. During this period the tax levy for public schools was practically doubled, and new school buildings erected in the county were valued at about \$150,000. His comprehensive grasp of the educational needs of the country helped him to stimulate teachers, superintendents and the patrons and friends of the schools to making better schools. His influence on the schools of the county will be one of the lasting benefits of his ministry. He is in frequent demand for school and college commencements. Without turning aside to be a teacher, he has been a patient and wise helper of many teachers. He has been conservative and progressive as a counselor of the trustees of schools and of superintendents of education in the county, and his work will abide the test of time.

In 1907 he was placed on the Baptist Sunday School Board, located at Nashville, Tennessee, and still represents South Carolina in that body. When the South Carolina Baptist Convention originated an Education Commission, because of his experience and scholarship, he was chosen to be one of its first members. Recognizing his varied attainments and services of unusual value in several fields, he was honored with the degree of Doctor of Divinity from Furman University in 1907.

He has written many articles for the denominational weeklies, and his pen work shows that he is a thinker and a philosopher. From time to time he has contributed articles to the daily papers of Charleston, Columbia and Richmond, setting forth the principles of good citizenship, as well as giving news articles of merit. He was a writer for the Barnwell Sentinel for many years before 1917, when he was placed in full editorial charge of the paper, the editor, Major R. Boyd Cole, volunteering to enter the army of the United States in the World War.

There are frequent examples of ministers turning from the bar to the pulpit, and almost always the pulpit gains in the process a well more trained and highly effective preacher. But Mr. Jones reversed the more common way of doing things, studied law under a popular law firm in Barnwell, stood the examination and was admitted to the bar in 1915. He took up law so as to compel himself to study with a definite purpose, hoping thereby to enrich his mind and at the same time increase the effectiveness of his preaching and his pastoral labors and counsels. He does not practice law, but he takes the results of his study of law into his ministry.

Mr. Jones has had many calls to other pastorates, but after prayerful consideration he has chosen to remain at Williston, and his many friends in the congregation there now begin to feel like he should remain "till the end." He has exerted a steady urge forward in his Williston pastorate, where the church has erected under his ministry a commodious house of worship and also one of the most attractive pastoriums in all that section of the State. He is deeply interested in the work of the denomination generally, and especially in his own State and in his own association. He is a strong preacher, his sermons always showing the results of diligent study of the Word of God and a sound interpretation thereof. He is a symmetrical man and preacher, successful in his avocations, but always first a preacher and pastor. He subordinates everything he has, everything he knows and speaks, and everything he does to the work of the ministry. He is truly a servant. He has the gift of friendship to a marked degree. Attached to his work, always sensitive to the total life of the community, he jealously keeps himself splendidly insulated for the best service as a servant of the Most High. Now in the matured period of life, his capacities firmly developed, his many friends hope that his useful ministry may extend with growing honor into a long future.

ALEXIS DAWSON KENDRICK.



Dr. Alexis Dawson Kendrick comes from illustrious sires. His father, John Francis Kendrick, comes from those prominent in educational and other professional lines. His maternal ancestors have been Baptist preachers for six generations. His mother, Annie Delphia Marshall, was a sister of Rev. Dr. Alexis Abraham Marshall, who was at one time President of Monroe Female College, now Bessie Tift College,

and held such pastorates as the First Baptist church, Gainesville, Georgia, First church, Anderson, South Carolina, First church of Raleigh, North Carolina. She was a niece of Rev. Dr. Wm. Clay Wilkes, who was the founder of the Monroe Female College, now Bessie Tift, also the founder of Georgia Female Seminary, now Brenau College, and was at one time the beloved pastor of the First church, Gainesville, Georgia. She was a daughter of Rev. Alexis Epinetus Marshall, who helped to organize the Georgia Teachers' Convention. When the legislature would not give the Baptists a charter for a college because it would give them, when educated, too much power in the State, Dr. Kendrick's great-grandfather, Rev. Jabez P. Marshall, was chairman of the committee to apply for the charter and to raise the endowment. When Mercer University was founded, his gift was exceeded by only four others. Before there was a State Convention, when the Baptists of Georgia were only a missionary Board, he was the chairman year by year.

The father of Rev. Jabez P. Marshall, Rev. Abraham Marshall, was the founder of the first Baptist church of Augusta, Georgia, and was its first pastor. The first Baptist church for colored people in Georgia was organized in Savannah, with the assistance of Abraham Marshall, in 1788. Rev. Abraham Marshall's father, Rev. Daniel Marshall, was born in Windsor, Connecticut, in 1706. In

June, 1771, he founded the First Baptist church of Georgia, Old Kiokee church, in Columbia county.

The subject of this sketch was born in Montezuma, Georgia, September 7, 1873. In his teens he became a Christian and united with the Fifth Avenue Baptist church, Rome, Georgia. He filled the offices of Sunday school teacher and secretary, and was instrumental in organizing the first Baptist Young People's Union in the church and became its first president. When he was converted he felt called to preach, but for some time he let the call go unheeded and continued as salesman and assistant business manager for W. H. Steele, Rome Georgia, wholesale and retail dealer in household furnishings.

After some months quenching the Spirit, and even taking a business course, hoping to be able to find contentment in secular work, but which he did not find, he surrendered to the call of God and began his theological education at the Southern Baptist Theological Seminary. May 5, 1898, he was ordained to the Baptist ministry, having been called to the pastorate of the Edgewood Avenue Baptist church, Atlanta, Georgia, which was afterwards merged into the Jackson Hill Baptist church. When he was ordained, the presbytery was composed of Revs. A. A. Marshall, Alex W. Bealer, Len G. Broughton, J. L. D. Hillyer and W. H. Bell.

Mr. Kendrick's educational advantages have been varied. He has a Commercial Diploma from the Southern Shorthand Business University, of Atlanta, Georgia, a Blue Seal Sunday School Diploma from the Baptist Sunday School Board, of Nashville, Tennessee; and College Diplomas with the following degrees: B. S., Litt., B. D. and D. D. He has traveled extensively in this country and has visited two other countries. He has spent much time in attendance upon the Winona Lake and Northfield Bible Conferences, and has studied during his Summer vacations at the Bible Teachers' Training School, in New York City and Newton Theological Institution.

Some of the outstanding features of his pastorates are mentioned: Edgewood Avenue, Atlanta, where with only ten dollars, and fifty members of small means, a church house was built and

used for worship in six weeks' time. The pastor directed the raising of the funds, superintended the building, bought the material on his own responsibility and preached every Sunday during the time. At the Central Baptist church, Gainesville, Georgia, he began a revival with twenty-seven persons present, and in two weeks twenty-eight new members came into the church and the house could not hold the people after the first few sermons. At Davisboro, Georgia, one of the deacons said, as he was leaving for his pastorate in Douglas; "You go to a larger field, but you will never find a people who love you more than this church."

At Douglas, Georgia, he planned their present modern church and saw the foundation laid and much of the material on the ground. At the Parksvew church, Shreveport, Louisiana, he led the church in increasing the size of the house of worship, and the last year of his pastorate 107 united with that church.

While in Winnfield, Louisiana, a Tabernacle holding 1,000 people was built and in one year 114 members were received into the church. At Vidalia, Georgia, he was instrumental in uniting the church, which was torn in factions, and in seventeen months 167 members came into the membership of that church. In his last pastorate in the South, the First church, Americus, Georgia, the church increased its contributions to State Missions, and with the financial secretary placed the church finances on a business basis, including the every-member canvass and the Duplex Envelope system.

December 1, 1904, Dr. Kendrick was married to Carrie Phelps Marshall, of Windsor, Connecticut, the only living child of David E. and Charlotte Allen Phelps Marshall. It is a queer coincidence that both can trace their ancestry to one common ancestor, Capt. Samuel Marshall, who settled in Windsor in 1635. He was one of the five captains from Connecticut in King Philip's War. Mrs. Kendrick is descended from many of the oldest New England families, and is a graduate of Wheaton College, Norton, Massachusetts. In all of her husband's activities she has been an important factor. In April, 1918, because of the death of his wife's mother and the physical condition of her father, he resigned his pastorate of the First Baptist church of Americus, Georgia, and

moved to Windsor, Connecticut. Since his arrival in Connecticut, among the churches in which he has preached, are the First Baptist churches of Rockville, Bristol, New Britain, Southington, Middletown, Bridgeport; and in Hartford, the South, the Memorial and at present is the acting pastor of the Olivet church.

EUSTACE EUGENE KING.



Among the nobly useful pastors of Texas and of the great Southwest is Mr. E. E. King, of McKinney, Texas. For fifty years this honored preacher of Christ's Word has given of his time, his talents and his blood to the ongoing of the Master's cause in two States of the Union—Mississippi and Texas. If this writer were asked to select the most modest, the gentlest, the sweetest-spirited and the best loved pastor that Texas has known he would not have to

go further than the subject of this sketch. He has moved among his brethren so quietly that many of them have failed to recognize his genuine greatness and nobility of head and heart. He has never been a man to vaunt himself or push himself forward. Like the description the Savior gives of the coming of his kingdom, this pastor has come not with observation. While there have been many turbulent and mercurial spirits among Southern Baptist preachers, E. E. King has accomplished his work, not like the tempest and thunders of the hurricane, but more after the similitude of the slow and gentle approach of the coming dawn. With a heart of gold, a mind of rare culture and acumen, and with a character of singular transparency and purity, this truly consecrated under-shepherd has been for a half century going about doing good, like the Master whom he loves and serves. Now that the sunset glow is soon to rest upon his noble face, he looks out upon life's horizon with a happy heart, with his countenance wreathed in smiles, and with undaunted hope and courage as he

contemplates that "City which has foundations whose builder and maker is God."

Dr. King is the son of Joseph Monroe and Margaret Williams King. He was born at Raymond, Mississippi, September, 4, 1850. His father was a son of Henry King, a planter of King's Point, on the Mississippi river. His mother was the daughter of Ira Williams, a State official in the land office in the early days of Mississippi. His parents were both Christians, his father a Baptist, his mother a Methodist. His father led the evening devotions at home and the song services in the village church. They both died when he was seven years old. He lived with relatives on farms till he was fifteen when he began the battle of life for himself. He was converted at thirteen, joined the Methodist church and was sprinkled, but was not satisfied with his baptism and read the Bible through before he was fifteen, marking every passage bearing on the subject. While studying the question he stopped out of a storm one evening in a Baptist home, where he discovered a copy of Pendleton's "Three Reasons Why I Am A Baptist," and sat up nearly all night reading it. At this time he was employed by a Methodist minister, with whom he had some lively discussions. He united with the Beulah Baptist church at Brownsville, Mississippi, May 6, 1866, and was baptized by James Nelson. He began at once to attend Sunday school and was soon awarded a prize for memorizing the Scriptures. His memory is his best mental faculty. He remembers incidents that occurred before he was three years old and most of the things he has seen and heard since. From childhood he desired an education and attended school every opportunity, for a time, walking five miles to the nearest schoolhouse. For three Summers he worked for his board, attended school and paid tuition out of his meagre wages as a farm hand. For two years while a boy he was in the home of the late T. J. Walne, D. D., of Dallas, and Mr. Walne discovering his anxiety for an education kindly taught him at night. He entered the Academy of Mississippi College at eighteen and graduated with the A. B. degree at twenty-three. In his Sophomore years he wrote a prize essay, he composed his class song and represented his literary society as debater, orator, salutatorian and anniversarian. A few years since, when the Col-

lege desired to compliment twelve of her graduates, deemed useful and prominent, he was selected as one and given a good sketch in "L'Allegro", the College Annual. He received the degree of D. D. from Baylor University after preaching the commencement sermon in 1890. He spent two years in the Southern Baptist Theological Seminary at Greenville, South Carolina. Desiring to meet his expenses by preaching, he accepted an invitation of Brushy Creek church, seven miles from Greenville, where Dr. C. H. Toy and brother L. Vaughn were tied on a call to the pastorate. He was called and supplied the church during his Seminary course. He walked out on Sunday morning and deacon David Freeman sent him home in the afternoon. He baptized a number of the deacon's children, three of whom are now useful preachers. In his Homiletics class the outlines of two of his sermons were put on the blackboard as "models" by Dr. Broadus.

Pastor King began leading in public worship at fifteen, preaching at eighteen, and was ordained at twenty-one at Brownsville, Mississippi, July 14, 1872. A few hours after his ordination he baptized twenty-one, was invited to officiate at a marriage on the following Tuesday, and the next Sunday baptized twenty-three. He preached his first sermon at McNeil School-house near Raymond where he was conducting a mission Sunday school. His text was John 10:11, his theme Christ the Good Shepherd. He plowed all the day before and sat up late preparing this his first sermon, the notes of which he still keeps with care. Since that early beginning he has been carefully preparing, usually writing, his sermons. He has the manuscript of more than three-thousand sermons, some fifty of which have been published in papers or magazines. For eight months he furnished a sermon every week for the San Antonio Daily Express. He does not memorize his sermons or take notes to the pulpit, but in preaching largely reproduces what he has written.

Although he has been a pastor for nearly fifty years he has had only five pastorates, Senatobia, Starkville and Greenville, Mississippi, and First church, San Antonio, and First church, McKinney, Texas. At Senatobia his work prospered and he remained six years, declining a number of flattering calls. At Starkville he

preached to great congregations and baptized large numbers, many of whom were young men from the A. and M. College of which deacon Gen. Steven D. Lee was president. At Greenville the growth of his church was phenomenal, and he found time to preach at many missions and to organize a number of churches in the Delta. He remained in San Antonio seven years, received over seven hundred members, organized three churches and built for each a chapel. At McKinney he received into the church two-thousand-sixty-one members, organized three churches from the membership, and rounded out a happy pastorate of twenty-one years. He believes the Lord guided him to and through his pastorates. He endeavors to honor God in all things, never travels or reads a secular paper on the Lord's day.

May 8, 1877, pastor King married Elenor Augusta, daughter of deacon A. H. Frink, of Crystal Springs, Mississippi. The Lord was specially good to him in the gift of his wife. "Who is Who Among the Women of America" gives her a worthy tribute. She is a gifted woman and an accomplished pianist and pipe organist. She is the constant inspiration of her husband. They have three children, each a useful Christian.

Dr. King is ever wide awake to Christian and denominational endeavor. His brethren have called him into a number of positions of honor and usefulness. He has been the moderator of his association most of the time since he has been a pastor. He was a member of the State Mission Board in Mississippi, and most of the time since coming to Texas he has been a member of the Board of Directors of the Baptist General Convention, a trustee of Baylor College, and of Westminster Baptist Academy, and for more than a quarter of a century has been a trustee of the Southern Baptist Theological Seminary. For many years he has been a director of the interdenominational Sunday School Convention of Texas. He is often called into church councils and is in constant demand for special sermons, as on commencement, ordination, dedication, memorial and anniversary occasions. In 1875 he attended for the first time a meeting of the Southern Baptist Convention and has only missed three sessions since. To him they have been annual schools of instruction.

Since a boy preacher Dr. King desired to be a "good minister of Jesus Christ," and the Lord granted the desire of his heart and enabled him to magnify his high calling. He is a faithful pastor of untiring zeal. He is methodical in his work and has kept a ministerial diary. Here are some statistics of what the Lord has enabled him to do, according to the records October 1, 1918: He has preached 8,963 sermons, made 35,106 pastoral visits, received into the churches of which he has been pastor or supply 4,031 members, and into the churches in which he held meetings 2,405 members,—averaging two for each week since he has been in the ministry. He has assisted in the organization of fifteen churches, in the ordination of eighteen ministers and of many deacons. He has officiated at 931 funerals and at 1,000 marriages. He has built five pastor's homes and six mission chapels, and the church at McKinney under his ministry built a house of worship costing with the lot and furnishings \$45,000. Besides, this church during his pastorate contributed \$348,850,—most of it for missions, education and benevolence.

When eight years old Eustace E. King went on a trip of 450 miles, which gave him a desire to travel. Since then he has been in nearly every part of the United States, has made three visits in Mexico, has been in Canada, and made an extensive tour of Europe and the Orient, including Palestine. He made a number of lectures on his travels and published twenty-four letters on his observations in foreign lands. He is ever in close touch with his local editors and has furnished them much copy on various topics. He is also the author of a little book, "The Life and Labors of Sidney J. Williams", the evangelist, whom he led to the Savior and baptized, and under whose ministry more than 27,000 have been received into the fellowship of Baptist churches. Pastor King is a practical missionary. In his pastorates he preaches to one or more missions in the afternoons, and frequently preaches to the Negroes, to the unfortunate on the county farm and to the prisoners in the county jail. He is a loyal friend. His friends are a large part of his capital and their name is legion. He knows thirty-six name-sakes. He is a member of a number of fraternal orders, takes an active interest in every enterprise for the welfare of his com-

munity, and is an efficient leader for civic righteousness. He has given for Christian purposes the tenth of all his income. His churches have paid him promptly and more than they promised and his perquisites have been generous. When he resigned at McKinney the church elected him pastor emeritus for life on salary and presented him with a beautiful home, expressing the hope that he might abide with them until he moves up into the "House not made with hands."

Died March 11, 1919.

ROBERT LAFAYETTE LEMONS.



Dr. R. L. Lemons is one of the noblest of God's noblemen. His thinking is as pure as that of the most refined woman, and his conduct as courageous as that of an old Roman soldier. In nature he is as sensitive and sympathetic as a little child, while his high sense of fairness and justice inspires him to stand up against the largest man in any denomination when he feels that the principle of right is involved. He makes one think of two passages of Scripture: "Their faces were radiant," and "Thy gentleness hath made me great." His voice is clear and carries well. His manner is deliberate, distinct and definite, but not slow; his logic is clear and convincing and his thought is deep; all is expressed in language pure and simple. He is a most congenial Christian gentleman, always true to the highest ideals, a delightful conversationalist, a scholarly, cultured, trustworthy and warm-hearted friend. His preaching is pleasing, optimistic, forceful and rings true to the notes of gospel music; and, as a pastor, he has the true shepherd heart. These characteristics have made him one of the most attractive personalities and successful preachers and pastors in the Southland. Frequently he is called upon for com-

mencement sermons and addresses. He is a regular lecturer on philosophic and educational subjects at Will-Mayfield College, Marble Hill, Missouri, which college in May, 1915, conferred on him the degree of Doctor of Divinity.

Robert LaFayette Lemons was born of Scotch-Irish stock, and draws his American blood from many worthy sources. The ancestors of his father, James Arden Lemons, came from Virginia and the Southeast. His father was born in North Carolina, grew up near Lebanon, Tennessee, and in early manhood moved to South-central Missouri, where he married Robert's mother, Miss Nancy Neomi Coffman, who with her parents had moved from the Sweet Water Valley, Tennessee, to Missouri. Robert's father was akin to the famous Arden family, while his mother had in her veins such blood as produced Kit Carson, the irrepressible Indian Scout. Some years before Robert's birth his parents, with his older brothers and a half sister, moved to the highlands of the Ozark Mountains, in Shannon county, Missouri, where he was born a few years after the War between the States.

Dr. Robert was reared on his father's farm, and the hardships had their making power. The vast, untamed forest and lonely hills set no bounds to the aspiring soul of the country youth. With good blood in his veins, the ozone of the mountains in his lungs and a widening vision made by the solitary hills which stood to him as messengers from the Maker of the mountains, from whose voiceless silence came the call to come up higher, he longed for a world which could not be fenced in, and he had in him the determination to find and possess it.

Church-going opportunities were few, but the community was distinctly religious for the occasional visits and service of the consecrated country minister wrought deeply for God. When Robert was sixteen years old he gave his heart to God, and was baptized into the fellowship of the newly organized Oak Grove Baptist church, near his old home, by Rev. J. F. Martin.


Even before his conversion he felt called to preach, but for six years after that he declined to yield to the clear conviction. During those years he was enthusiastic over education. After completing the courses in the public school, he was a popular and

successful teacher in the community. He studied in the graded school for a while, at Alto Pass, Illinois, and spent parts of two sessions at Carlton College and the Farmington Baptist College, both in Farming, Missouri. His love for teaching carried him back to the schoolroom for another session, after which he found himself a full-fledged ministerial student at William Jewell College, Liberty, Missouri.

With robust health, grit and grace, and by the helpful encouragement of friends, he worked his way through college. As a preacher he was licensed in the fall of 1892 and ordained in July, 1895, at his old home church, Oak Grove, and during his school days he was pastor at different times, of New Hope, near Holt, nearly four years, and of Cosby, Low Gap and Greenton, all in Missouri. To him the tender touch of Dr. J. P. Greene, the president of William Jewell College, was like magic. The college faculty and community were kind to him, and their words of counsel inspired him to do and be his best. He graduated with his A. B. degree in June, 1899.

On the afternoon of his graduation day, Dr. Lemons entered upon his work as pastor of the First Baptist church, Marcelline, Missouri. The church at once fell in love with him and was very kind and considerate as he worked his way, step by step, through a fruitful pastorate of sixteen months. He considers this as his first real pastorate, and the experiences there gained have ever been an inspiration to larger things. It was only a sense of duty that led him to resign there, to enter Rochester Theological Seminary, Rochester, New York, from which he graduated in 1903. Here the masterful touch of mighty minds like Dr. Augustus H. Strong, president, and other godly souls of the scholarly faculty formed him into their own image and enriched his mind by the theological, missionary and evangelistic spirit which they breathed into him.

In the Summer of 1903 he became pastor of the First Baptist church, Jefferson City, Missouri, where he wrought very faithfully and effectively for more than three years. There he was pastor of such men as Gov. Joseph W. Folk, Prof. Howard A. Gass and others prominent in political and religious life. It was during that pastorate, and on November 17, 1903, that Dr. Lemons was married



to Miss Anabel Griffin, a graduate of Hardin College, of Mexico, Missouri, who has ever been a faithful helpmeet. She was the granddaughter of Dr. Jeremiah Vardeman, a noted Baptist minister of Kentucky, Tennessee and Missouri, and of Rev. James N. Griffin, of Mexico, Missouri, and daughter of Rev. and Mrs. J. J. Griffin, now of Mexico, Missouri. She is also related to Oliver Wendell Holmes. To them has been born one daughter, Mary Ruth.

In August, 1906, Dr. Lemons resigned at Jefferson City to become pastor of West Park, St. Louis, Missouri, where he had a very happy and successful pastorate of about four years. It was his privilege to see the church developed along all lines, better equipment, better organization and a large increase in membership. The opportunities were so numerous that they made a very heavy draft on his physical strength, which led him to accept the pastorate of the Mt. Vernon Baptist church, near Versailles, Kentucky, in March, 1910, where he had a very pleasant and restful period, which restored his vigor.

Then he heard the call of the Third Baptist church, Nashville, Tennessee, where he served very acceptably and successfully for something less than three years. His success, especially with his young men, was a joy to his shepherd heart. Some years before his going there, friction in the church had led to the organization of the North Nashville Baptist church, not far away. These two churches were not friendly. Just before Dr. Lemons became pastor of the Third church, Dr. R. T. Marsh became pastor of the North Nashville church. These two pastors of rival churches lived just two blocks apart and saw each other practically every day. Though total strangers, they readily formed a very strong attachment for each other. They were intimately and officially united in the community interests, denominational and extra-denominational, they were in the thick of the fight for "City-Wide Good Government," and were mutually helpful in every good work. But their greatest work was with their own churches. They visited and took part in each other's services, did all they could to stamp out the old bitterness between the two churches; and it was a frequent remark that if they had accomplished nothing more in Nashville than the restoration of fraternal feelings between those two churches, their

pastorates in Nashville would have been shining successes. Dr. Lemons was very popular and efficient as a denominational worker in the city, as well as in his church. There he formed many pastoral friendships which are imperishable. He was also a member of the State Board of Missions.

Dr. Lemons has been for more than six years the under-shepherd of the First Baptist church, Charleston, Missouri. He has seen the labors of his hand and heart greatly blessed of the God he loves to serve. He has welcomed into the church many new members, and has made his influence for good count, largely, not only in his own church and city, but his life and labors cover a wide territory round about. In his work in ministerial institutes, evangelistic meetings, missionary journeys, at times to remote sections, and in his lectures before the students and faculty of Will-Mayfield College, as well as in other general kingdom work, he is largely multiplying himself and hastening the coming of our Lord. As in Tennessee so in Missouri he is a member of the State Executive Board. He is yet a young man, growing in wisdom and power, and in spiritual vision, capable and worthy of the very best pastorate. To know him is to love and trust him. To know him better is to love and trust him without limit. He is a faithful servant who will some day receive a crown of life adorned with many stars, for he will be faithful unto death.

WILLIAM WOOTSON MABRY.



The subject of this sketch could be well trusted to write the story of his own life. Thoroughly capable, uncompromisingly honest and genuinely Christian, he would not likely take a false view of himself, pen a line of self-praise, nor obscure a single recognized blemish in his character.

He came of English stock. His great grand-father, Charles Mabry, came direct from England and settled in Virginia, where his grand-father Joshua

Mabry was born, and later moved to North Carolina and married a Miss Short. To this union was born, September 24, 1820, Wm. J. Mabry, father of William Wootson Mabry. His mother, who was Miss Mary Bowers, was born December 3, 1834. Her fore-parents came from Central Europe in the eighteenth century and settled in South Carolina. Her father settled in Stewart county, Georgia, in 1831, where the subject of this sketch was born, September 16, 1852, on the same farm on which his mother was born and reared. She lost no time in her efforts to instruct and train her first born son, for he has often been heard to say, "I have no memory of when I learned the alphabet or the figures."

This was quite characteristic of W. W. Mabry, who always loved books, and the privilege of study to supply his own conscious needs, though his educational advantages were limited to the average country school during the Civil War. Being the oldest of five children, he had to assume an important share of the support of the family after the emancipation of his father's slaves.

In January, 1870, he was accidentally shot, disabling him for months, and causing him much suffering for years; but during this enforced absence from hard labor on the farm he had the privilege of attending school for five months, this being the last of his school days except a brief study at Mercer University where he

took "A short course in Theology for Preachers and Ministerial Students."

He was converted in the year 1873; baptized into the fellowship of the Richland Baptist church, then Stewart county, now Webster county, in June 1875; licensed to preach by that church in April 1877, and one year later, April 1878, he was ordained to the full work of the ministry with Revs. I. B. Deavors and R. A. J. Powell as presbytery.

His first pastorate was Antioch church, Webster county, and from that time until now, he has given more than forty years of uninterrupted service to thirty-three churches in thirteen counties in Georgia and two in Alabama.

These pastorates continued from one to thirty-three years, respectively. His present field is County Line, Stewart county, near his birth place; Macedonia, Webster county; New Providence, Marion county and Brooksville, Randolph county.

At the last named church he is now serving his thirty-fourth year, consecutively. It is almost as natural to associate Wootson Mabry with Brooksville as it is to call him Brother Mabry. The prospects are that he will continue as pastor there until called up higher. He has ever been loyal as a pastor to his denomination in all its organized work and often called to serve in wider spheres. He was the efficient clerk of the Friendship Association five years, and in like capacity twenty-one years in the Summerhill Association, where he served two years as its moderator and at present is its clerk and a member of its Executive Committee.

Surely the Lord will say, "Well done," when he is called hence; for no man among us has devoted himself more assiduously to the general interest of the kingdom, or accomplished more in an important sphere that he alone could fill.

Never daunted by difficulties, always ready to discharge his duties in the various walks of life, public spirited and progressive he has achieved success along lines that require strong faith, unfaltering courage, deep convictions and no small stock of energy and "common sense."

It is a tribute to his influence and popularity as a man and efficiency as a minister of the gospel, that he has spent his life in his

native county and served many of its churches as pastor and other churches in every neighboring county, and now giving matured powers of mind and heart to his own community.

He is a safe counselor, a loyal friend, an enterprising citizen and true patriot; and above all "a faithful minister of Jesus Christ." His home life has likewise been greatly blessed. He was married January 22, 1874, to Miss Cornelia French, of Stewart county. To this union were born four children, three daughters and one son, all living. He taught school a few years while a young man thus adding materially to his educational attainments.

He loved mechanics and agriculture and has given much of his time to carpentry and farming, and in all of these avocations he has succeeded. With a strong native mind and a worthy ambition he naturally coveted success in the various undertakings of life, and has not been disappointed. It would be a source of satisfaction to his friends to know in detail the visible fruits of his ministry, such as the number of candidates baptized, marriages performed, funerals conducted and protracted meetings attended and ordination services in which he took part, but he has been too modest and too busy to make a record of all these, leaving it to the recording Angel to keep the account.

He has always been a close student of the Bible, and loved to interpret and expound its priceless truths, and "in labors abundant" he has made "full proof of his ministry". He will be found faithful and watching when his Lord shall come.

ALBERT FRANKLIN MAHAN.



Rev. Albert Franklin Mahan may well be described as a man of The Book. His profound expositions of divine truth, and the ease with which he quotes from the Scriptures give evidence of a deep and diligent study of the Bible, and a great reverence for the "thus saith the Lord." He preaches a well rounded gospel, overlooking none of the great doctrines of God's Word, but emphasizing all according to their place and importance. His language is incisive and persuasive and his logic convincing. His messages abound in apt quotations and illustrations from The Book. His consuming passion for lost souls and his forceful presentation of the divine plan of salvation have made him a great winner of souls, and sought much by his brethren for evangelistic meetings. During a ministry of twenty years, eighteen of which he has been an active pastor, he has held ninety-seven revival meetings and has witnessed conversions into the thousands. His kingdom sympathies know no social limitations and no geographical bounds. Every kingdom interest has a place in his thought and efforts. Along with all the churches he has served as pastor, he has ever earnestly supported the benevolent and missionary interests of his denomination. The churches he has served have always grown in liberality and interest in the spread of the gospel to the uttermost parts of the earth. He is loved and honored by his brethren for his work's sake. Several times has he been honored with positions of trust at the hands of his comrades. He is at present a member of the Board of Missions for Tennessee. He is also President of the Pastors conference of Tennessee.

Brother Mahan was born at Belltown, Monroe county, Tenn., June 21, 1874. He is the oldest of nine children born to his father and mother, John Francis and Mary Elizabeth (Cochran) Mahan. He grew to young manhood on a farm, enjoying the few educa-

tional advantages that the rural schools of his community afforded. At the age of sixteen, he was converted and baptized into the fellowship of the Cane Creek Baptist church. His father was a member of the Methodist church when the son was converted, but he joined the church with him and they together were baptized in the beautiful Tellico river. Before the young man was twenty years old, he felt that God had called him to preach the gospel, and he soon began making preparations to fit himself for that exalted service. About this time the father was called to his reward, and the responsibilities of the family in a large measure fell upon the shoulders of this oldest son. But difficulties, however great, when once he had surrendered to his Father's will, could not conquer the indomitable will of Albert Mahan. Through the sympathies and prayers of his consecrated mother, who from the first time she learned that her son was to be a preacher joyfully gave him up from his home duties that he might better prepare himself for his life's work, he was able to go away to school. Early in the Fall of 1895, with but a few cents more than the price of his railroad ticket, he left home for Carson-Newman college at Jefferson City, Tenn. He soon found himself embarrassed for the lack of money to pay his board, which would have disheartened a less determined spirit, but upon his knees in a room where no human eye could see nor human ear could hear he won the victory. By sweeping the floors of the college and making fires, together with the aid of interested friends, he was enabled to meet the expenses of the first year. And after the first year he would teach a term in the public schools of his county that he might be able to go to school another term.

On December 3, 1898, he was ordained to the full work of the gospel ministry by the Cane Creek Baptist church, Revs. M. R. Carroll, James Given and William McNabb constituting the presbytery. Two years later he was honored with a call to become pastor of his home church, the church into which he had been baptized and the church that had ordained him.

On the 18th day of June, 1901, he was married to Miss Ella R. Richards, of Madisonville, Tenn., who has been a faithful partaker of his struggles and a happy sharer of his joys. To this union have

been born three children, one son, Samuel Lynton, who died when he was but twenty months of age; two girls, Carrie Lou and Mary Grace.

For a few years this young preacher served country churches in his, the Sweetwater Association. In 1902 he became pastor of the church at Philadelphia, Tenn. The next year he was called to become pastor of the Third Street church, Knoxville, which he resigned in 1905 to accept a call to become pastor of the Baptist church at Blue Ridge, Ga. From Blue Ridge he went to Trion, Ga., where for more than three fruitful years he labored as pastor of the Trion Baptist church and other churches in the county. As a result of one meeting held at Trion, while pastor there, in which he did the preaching, ninety-one converts were baptized into the fellowship of that church. More than two hundred were baptized into that church during his pastorate there. From Trion, he was called for the second time to the pastorate of Third Street church, Knoxville, Tenn. Here he remained for two and a half fruitful years, then he accepted a call to the pastorate of the Trenton Street church, Harriman, Tenn. After two and one half years of successful and joyous service with this, one of the best churches in East Tennessee, during which time a pastor's home was purchased and the membership of the church nearly doubled, he resigned to accept the position as associational evangelist offered him by the Tennessee Baptist Association, believing that to be a larger field for the exercise of his evangelistic gifts and desires. While in this position the influence of his wise leadership and deep consecration was felt in all the churches throughout the entire association, and hundreds of souls were converted and added to the churches. That position he held until he was called and urged to become pastor of the Central Baptist church, Fountain City, Tenn. And his shepherd heart would not permit him to decline. He took charge of this church February 1, 1916, which is experiencing a phenomenal growth, both in numbers and liberality, and which gives promise of being the crowning work of his ministry.

In 1919 Carson and Newman College conferred upon him the honorary degree of Doctor of Divinity.

In connection with his busy pastoral duties, Bro. Mahan is constantly in demand for the general work of the denomination and for evangelistic meetings. To meet these demands he is unsparing in his sacrifices and untiring in his efforts. May many along life's way rise up to call him blessed, and at his Master's right hand, may the multitudes whom he has been enabled to help during his earthly ministry join with him in crowning Christ Lord of all.

ROBERT THORNTON MARSH.



Dr. Robert Thornton Marsh is a warm-hearted, trustworthy, congenial and faithful minister. His thinking, speaking and life are so clean and consistent that those who know him most intimately in all relations in life give him their implicit confidence and hold him in the highest esteem—his word being his bond. As an evidence of this he has preached in six revivals at his old home church. He has a pleasing personality, and his friendship is as true as steel.

His heart is as tender as a child's, never forgetting the rights and feelings of others, and his splendid business ability has brought him offers of large salaries to conduct commercial enterprises. At school and college he was very successful, enjoying the fullest confidence and highest respect of students and professors. At Richmond College he was president of his literary society and officiated at several annual public functions with grace and dignity. His good humor and ready wit, and his culture and practical common sense have made him popular as an "after-dinner speaker" and brought him in demand for sermons and addresses on special occasions. His broad intelligence, extensive and accurate information and power of leadership have made him prominent in his denomination, qualifying him to serve at times as moderator,

clerk, trustee and editor. His scholarly, cultured, deliberate, fair and logical mind, deep conviction and discretion, his love for humanity and hatred for all injustice and sin, and his faith in the presence and power of God in human affairs fit him for the tasks of leadership to which his neighbors assign him in matters social, moral and religious. He has written several useful books, edited several papers, and several times been asked to take editorial control of one of the leading Baptist papers of the South. Now he is re-writing his "Scriptural Study of the Lord's Baptism and the Lord's Supper."

As a preacher and pastor Dr. Marsh is at his best. With clear, pleasing voice, deep thought well expressed in simple, pure English, without notes and with fitting illustrations, he brings his well-prepared sermons down to every day life and trials. He is one of the ablest preachers in Virginia—a Baptist in heart and brain—and preaches the whole counsel of God with fearless, resistless heroism. Dr. R. H. Pitt, editor of the Religious Herald, says: "He is a very faithful and successful pastor, a man of excellent natural gifts, a clear, effective preacher, a diligent, prudent pastor and is also a skilful writer." Recognizing his scholarship and merit, Will-Mayfield College, Missouri, in May, 1916, conferred on him the degree of Doctor of Divinity.

Robert Thornton Marsh was born on his father's farm in Lancaster county, at Miskimon, Virginia, January 20, 1871. His parents, Mr. and Mrs. William Thomas Marsh, were very devout and zealously active Christians, and brought their children up in church and Sunday school work. His father, at times, was Sunday school superintendent, Bible Class teacher, deacon and treasurer of his church. His mother was a teacher in the Sunday school and president of the Woman's Missionary and Aid Societies.

At the age of nine years Robert gave his heart to God, and was baptized into the fellowship of Providence Baptist church, near his home, by Rev. A. D. Reynolds, and at once began active religious service. Like Abraham and Sarah, his parents always had in their home "The Place of Prayer," and, at the father's suggestion, Robert and his brother, Eulie J. Marsh, three years older, alternately shared with their father the responsibilities at the "family

altar." Just after his conversion Robert began leading prayer meetings in his home church. His brother became deacon, treasurer, choir leader and Sunday school superintendent in his church.

When Robert was twelve years old he was the regular Sunday school teacher of a class of boys of his own age, and at the age of sixteen came within one vote of being elected a deacon of his church, his uncle winning by one vote. His church licensed him to preach when he was eighteen, and he preached regularly at a school house, near Heathsville, Virginia, where he organized and was superintendent of a Sunday school. He cannot recall when he did not feel that God wanted him to preach, and it was with great joy that during his high school course, he successfully preached in revivals in neighboring churches, one of which enthusiastically called him as pastor. But the "Training Camps" were essential to the most effective soldiery. The blood of Virginia heroes was in his veins and was not to be devitalized by the bacillus of the "short-cut" lever. To him preparedness was a conscientious duty.

So, with the course at the common school near his home, and the preparatory work in Baltimore and at Heathsville High school completed, September, 1890, found him a full-fledged ministerial student at Richmond College, from which he graduated in June, 1894. In the face of calls to churches, revival and high school work, Dr. Marsh, in October, 1894, entered the Southern Baptist Theological Seminary, Louisville, Kentucky, from which he graduated with the degree of Master in Theology in June, 1897. Grades count for much, and he made them high, his grade in Senior Hebrew for the whole year being ninety-eight and one half.

At the close of his second year at the Seminary, for the vacation period, he became pastor of Currotoman church, his native county, where his success was so marked that the church called him three times in four months to remain pastor. But he felt impelled to complete his Seminary course.

In June, 1896, Grace Street Baptist church, Richmond, Virginia, of which he was then a member, called for his ordination, which took place at his old home church, Providence. Drs. William E. Hatcher, George W. Beale, John W. Ryland and Revs. A. D.

Reynolds, F. W. Claybrook and W. A. Street were on the presbytery, while Dr. W. E. Hatcher preached the sermon.

From the Seminary he entered at once, June, 1897, upon a very happy and successful pastorate at Bishopville, South Carolina. He did much afternoon preaching at Cedar Creek, Wisacky and Luck Now. At the end of two and one-half years Miss Lula A. Parrott, the very accomplished organist and leader of the music in his church, the daughter of Mr. and Mrs. Jacob L. Parrott, became the pastor's bride on November 16, 1899. She was born of a family of efficient church workers, her father and brother being deacons, and her father teacher of the Bible Class. Several of her uncles and one cousin were Baptist ministers, with several cousins in the Presbyterian ministry. By birth, nature, rearing and training she was well fitted for her future faithful work as his helpmeet. To them have been born Robert Thornton Marsh, Jr., Emmie May Marsh and Marian Rozelle Marsh, who are well worthy of their noble parents.

After a fruitful service at Bishopville, Ridge Spring, with afternoons at Mount Pleasant, and Dovesville, with afternoons at Society Hill and Lumber churches, South Carolina, Dr. Marsh was the very successful pastor at Madison, Florida, for three years. While there he visited ten countries of Europe for three months. Mrs. Marsh had been educated at Winthrop College, Rock Hill, South Carolina, and when an enthusiastic call to the pastorate of the First Baptist church of that city came, old college ties and the wide open doors to large usefulness led them to Rock Hill. At Rock Hill, Dr. Marsh led in largely reorganizing the First Baptist church, paid off the debt on the pastorium, built and paid for several Sunday school rooms, established and edited the Rock Hill Baptist, wrote and published a History of Rock Hill Baptists, wrote and published a book on "The Lord's Baptism and the Lord's Supper," started and paid regularly into a sinking fund for the remodeling or rebuilding of the church house. He did much evangelistic work, gave himself largely to city missions and had the pleasure of seeing several churches organized in the city, three being dedicated on one Sunday. There were many members added to the

church and Sunday school. Two Sunday afternoons each month he preached at Catawba church.

In his fourth year he became pastor of North Nashville, Nashville, Tennessee. He became a close friend of Dr. R. L. Lemons, two blocks away, who was pastor of the Third church, and they cooperated in helpfully touching every phase of community life, as well as their church and denominational interests, and formed many imperishable friendships.

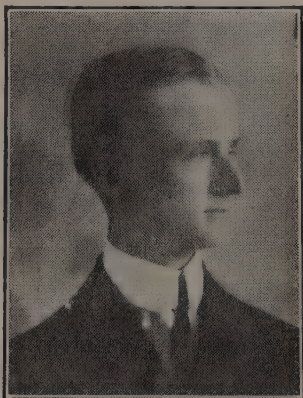
Pastoral calls came to him from Kentucky, Tennessee and Missouri; but he acceded to an earnest appeal of his Alma Mater, Richmond College, to come back to Virginia and help to raise a half million dollars for the college, and in April, 1912, he began that work; and, although several pastoral calls came, never stopped until the last dollar was raised on December 31, 1913. During that time he was a regular correspondent for the Religious Herald. Several times since then the college has appealed to him to return and assist in raising a million dollars.

Dr. Marsh has the shepherd heart, which responded to the call of the Clifton Forge Baptist church, one of the best in Virginia, September 1, 1913, and preached for the church every Sunday and worked for the college in the week until December 31st. He edited the Augusta Baptist more than two years. Many members have been added, every department of the church is in a very healthy condition, and the future is bright with promise. Let two of his official members tell of his work at Clifton Forge. One says: "He has done a great work not only in this community, but also in the State at large." Another says: "Dr. Marsh has been pastor of the Clifton Forge Baptist church about five years and, with very few exceptions, has been in his pulpit twice every Sunday. He is a splendid preacher, whose sermons inspire the soul, an ideal pastor, never too tired nor too weary from overwork, day or night, to help any one in trouble or sorrow, ever ready to tackle and successfully accomplish the most difficult tasks, always at Sunday school ready to render any service, very helpful in missionary and charity work, and last year taught and inspired the best Teacher Training Class ever had in our church. Dr. Marsh was instrumental in raising a debt of \$16,700 off our church property. As a

labor of love he preaches at the Y. M. C. A. every week and at the railway shops every month. He preaches at Low Moor two Sunday afternoons each month, and at other places other afternoons. He lives the lessons he preaches, has a keen and penetrating mind which detests shams, and is a friend in whom there is no guile. He is blessed with a wife whose piety and useful labors make her a valuable helpmeet to him in every good word and work. He is a young man with a very bright future, a high-minded, clean, Christian gentleman, with a heart so tender as to respond to the faintest cry of a hurt world, and yet with a soul so heroic that it ever dares to invade the fiercest intrenchments of sin. He is "a good soldier of Jesus Christ."

After six or eight months of serious, prayerful consideration, Dr. Marsh acceded to the long pressed call of Richmond College to come back and help raise the million dollars for the strengthening of Richmond and Westhampton Colleges, closing his very successful Clifton Forge pastorate of four years and eight months, on May 1, 1918, at that time again becoming, for a while, financial secretary of Richmond College.

MILO HATCH MASSEY.



Milo Hatch Massey was born October 11, 1875, in Washington county, Georgia.

His father was S. H. B. Massey, a highly esteemed citizen and public servant. His mother, Elizabeth R. Massey, was the daughter of Rev. Isaac Smith, a pioneer Baptist preacher of a large section of territory lying south of the Central Railroad. This grandfather was one of the moving spirits in the founding of the Mount Vernon

Association. Four of his sons, Mrs. Massey's brothers, were Baptist preachers. Thus Milo Massey comes of good Baptist stock devoted to the best things in life.

When he was four years of age his father moved to Tennille where the lad fell under the tuition of two great school teachers, Dr. and Mrs. T. J. Beck. Dr. Beck was just then building the Tennille High School into an institution of great vigor and usefulness and at the same time was pastor of the Baptist church. From his childhood, Milo Massey was a noteworthy boy. He was one of the brightest students in the school from the day he entered. He showed a gentle and serious temperament and an early interest in religion and the Word of God. Under the guidance of a good mother and the ministry of Dr. Beck, he gave his life to Christ at an early age and was baptized June 17, 1888. At once he showed great zeal in the Master's work and gave evidence that he was called to be a minister.

He entered Mercer University in 1892 and graduated with the A. B. Degree in 1895. After his graduation he served one year as Principal of the high school at Pinehurst, Georgia, and then entered the Southern Baptist Theological Seminary at Louisville, Ky., to prepare himself fully for his Master's service. January 2, 1896, he was ordained in the Tennille Baptist church. The presbytery was composed of T. J. Beck, T. J. Holmes, W. S. Ramsey, J. M. Smith, and L. A. Brantley. In 1899 he graduated from the Seminary with the degree of Master of Theology.

In the early Summer of 1898, he was called to the pastorate of the Thomaston church at Thomaston, Georgia. He served the church for four months and was allowed a leave of absence for his last year at the Seminary. Upon his graduation, he resumed his duties at Thomaston. Here, faithful to his trust, standing faithful to the Word of God, he saw many converted during his pastorate. He easily became one of the most highly regarded and best loved pastors the church had had for a quarter of a century.

January 1, 1902, he became pastor of the Eastman church, Eastman, Georgia, and entered upon a career of great usefulness and influence not only in the church, but in the territory. While here he served as Clerk of the Ebenezer Association and Chairman of its Executive Committee.

In 1906, he accepted a call to the church at Statesboro, Georgia. Here his expanding service was at once manifest. The church in-

creased rapidly in numbers and offerings. He laid foundations for much larger things in the church, instilling into the membership a conscientious purpose not to neglect any of the organized work of the denomination. He served as Chairman of the Executive Committee of the Bulloch County Association and did a notable work in building up the rural churches of that important but comparatively new territory.

In 1910, he entered upon the pastorate of the church at Hartwell, Georgia. Here he served for eight years. This church is one of the most important in Northern Georgia. Under the pastorate of Milo Massey, it made great strides forward. Its record in systematic benevolence was very marked. Here again he was pressed into service of a much wider circle than his own church. For three years he was clerk of the Hebron Association, three years its moderator and six years the Chairman of its Executive Committee. He served the State Convention also as a member of its State Mission Board.

The subject of this sketch is not only a man of capable mind, but is a thorough student and an able preacher. He is thoroughly honest with himself as well as with others in his studies, preaching and public activities. His is a call to do all he can. To this call he is loyal with all his strength.

Only recently he gave up his pastorate at Hartwell to do work for the first time out of his native State, and accepted the pastorate of the church at Sanford, Florida. He takes to this field the richness that comes from an ever deepening experience and enlarging service. His friends and brethren will miss him sorely, but rejoice in the outlook for him under the blessing of God to do valiant things for his present field and the sister State.

On November 8, 1899, he was married to Miss Rozzie Lee, daughter of Daniel M. Lee and Josephine Lee of Screven county. The ceremony was performed by Dr. T. J. Beck. Mrs. Massey is a bright and lovable woman. She is well educated, a graduate of Cox College, moves easily among people, is a good Christian worker, and withal an ideal pastor's wife. They have three living children, Eugene Harris, and Mary Katherine and Carolyn Daniel.

The home life of this man of God is altogether such as to give him delight and courage in his life work in the service of God and man.

CARL WINN MINOR.



In the early part of the last century, Mr. Jim Minor moved from Virginia to Georgia and settled on a farm in the southern part of Hancock county. Among his children was Francis Minor, who was made an orphan by the death of his father when he was only six years old. In the early years of Francis the responsibilities of the family fell upon his shoulders. This and the consequent hardships developed the manhood that was in him and he became a successful

farmer. At the age of thirty he married Miss Mary Jane Watson, a native of Greene county, Georgia. They lived and labored on a farm in Hancock county, where they reared a large family, Carl Winn Minor, the subject of this sketch being the eleventh of fifteen children.

Mr. Minor was born July 29, 1868, and spent his youth on his father's plantation, where he was schooled in the art of tilling the soil. By the use of a club axe, the plow and the hoe, he developed a strong body which has served him well in his educational pursuits and in his ministerial career. In the community school, with its short terms, he laid the foundation for his education. Being a diligent student and apt to learn he developed an insatiable desire for knowledge. In early manhood he entered the M. G. M. & A. College, at Milledgeville, Georgia, in which he prepared himself for the Freshman class of Mercer University, Macon, Georgia.

On June 25, 1885, a month and three days before his seventeenth birthday, Mr. Minor was happily converted and united with the Milledgeville Baptist church and was baptized by Rev. A. J. Beck. From the beginning of his Christian life Mr. Minor took an active

interest in the work of his church. It was soon recognized that he was a convert of promise and that he was endowed with the gifts of public speech and of leadership. Accordingly, he was licensed to exercise his gifts in preaching the gospel, and on December 18, 1888, while a student at Mercer University, he was ordained to the full work of the gospel ministry by Friendship church, Washington county, Georgia. The presbytery was composed of Revs. T. J. Holmes, W. J. Durham and D. W. Dewell.

Mr. Minor was pastor of one or more churches during his entire course at Mercer University. The churches served while at Mercer were Liberty, Wilkinson county, 1888-1893, and Union, Washington county, 1889-1893. The A. B. course and the duties of preparing sermons and of pastoral work in his churches were a heavy tax on his mind and body, but being accustomed to hard work from his youth up, and possessing an unusual degree of determination, he succeeded in the work of his churches and made a good record in his college classes, graduating with the A. B. degree in 1893. The income from the churches he served was not adequate to meet his college expenses, and it was necessary for him to devote one year to teaching. That year was spent in the grammar school of South Macon. During Mr. Minor's last year at Mercer he was pastor of the Dublin Baptist church. This church offered exceptional opportunities for a young college graduate, but he was not satisfied with his educational attainments. Accordingly, he resigned the pastorate of the Dublin church in the Fall of 1893 and entered the Southern Baptist Theological Seminary, at Louisville, Kentucky, from which he graduated with the Th. G. degree in 1895. While at the Seminary he was pastor of Tate's Creek and Elko churches, in Kentucky.

After graduation from the Southern Baptist Theological Seminary, Mr. Minor became pastor of the Valdosta Baptist church, Georgia, which he served from 1895 to 1902. During this period the city of Valdosta had a very rapid but substantial growth. The church of which Mr. Minor was pastor kept pace with the material development of the community. Through his leadership it erected a magnificent new house of worship, which cost \$30,000. During his pastorate at Valdosta he spent a year in travel and study abroad.

Three months of the time were spent in the Holy Land. It was his privilege to read the thrilling instances recorded in the Scriptures on the ground where they took place. These opportunities gave him a clearer insight into the realities of the divine revelation. It has had a telling effect on his preaching through all the years. While abroad he spent much time in Germany, France, England and Scotland.

Mr. Minor has held only five pastorates since his graduation from the Seminary in 1895. The unanimous call of the church at Fitzgerald and the exceptional opportunities the field offered, led Mr. Minor to resign his church at Valdosta, in 1902, and to accept the pastorate of the church at Fitzgerald, where he remained through 1905. The church at Moultrie extended him a call in the latter part of 1905. It was an inviting field and the call was accepted and he gave the church three years of faithful and efficient service, resigning its pastorate to accept a call to the church at Bainbridge, where he did a great work during the years 1909 to 1914. Up until 1914 all the pastoral work of Mr. Minor had been in the territory south of Macon. The church at Madison, Georgia, coveted his gifts and secured his services in 1914 and thereafter until 1917. During his pastorate at Madison a commodious Sunday school room was erected at a cost of \$25,000.

It may be said that few pastors anywhere have been more successful and more universally popular than Mr. Minor. Good congregations attended the regular services of all the churches he has served, and the churches under his leadership have enjoyed steady and substantial growth in numbers and in Christian liberality. His work as a pastor has been constructive, and every field in which he has labored has been made more desirable for his successor by reason of the character of work he did while in it.

The interest of Mr. Minor has not been limited to the churches he has served nor to the communities in which they were located. The district association of which his churches were members had his active support, and he ever maintained an active interest in the State and Southern Baptist Conventions. Educational institutions have found in him a staunch friend, and he has rendered much valuable service in their interests. Mr. Minor is distinctively

a denominational man, and his denomination has recognized his ability as a leader in the interest of its enterprises. Among other positions held, he is trustee of the Georgia Baptist Orphans' Home, Mercer University, and is president of the Mission Board of the Georgia Baptist Convention, a position which he has held during the past three years. In recognition of his ability as a minister of the gospel and as a theologian, the trustees of Mercer University conferred upon him the degree of Doctor of Divinity in 1910.

Dr. Minor is a man of pleasing personal appearance. Friends are easily made, and seemingly quite as easily held. As a preacher he is clear in his thinking, sound in his theology and forceful in his delivery. In his public addresses he warms up to his subject quickly and creates interest and enthusiasm in his hearers. As a citizen he is every whit a Christian gentleman. Honesty and integrity with him are priceless virtues. In all the communities where he has lived and labored, he has maintained a high standing as a Christian citizen and as a man of good business judgment.

It was a surprise to many of his friends that Dr. Minor could have been induced to leave the pastorate to become associate president of Cox College, where he began his labors in the Fall of 1917. In the college, as in the pastorate, he is a tireless and tactful worker. Wherever he has gone he has made friends for the institution over which he presides. Though the college has no organic connection with the Baptist denomination, it is recognized as a Baptist institution. Dr. Minor's friendship and support of the institutions of the Georgia Baptist Convention have been as hearty since his connection with Cox College as they were before.

Dr. Minor greatly increased his personal happiness and usefulness in his marriage to Mrs. Bessie Fair Sims, on September 17, 1912. In his work as pastor and as president of Cox College, she is a worthy helpmeet. With his home established and with his breadth of learning and with his varied experiences as pastor, educator and denominational worker, he is now at his best. The hard work on the farm in his youth, his struggles in securing an education, the stress and strain of growing pastorates and the exactions of a college president have in no way impaired his physical strength. At no time in his busy life has he been more capable

of doing well a diversity of things than now. The brotherhood of his denomination and the people of the communities in which he has lived and labored trust him implicitly and delight to honor him. The days of his greatest usefulness have just begun, and the rewards which he has received and those which await him are well worth all the struggles of his youth and the sacrifices and labors of his manhood.

ADIEL JARRETT MONCRIEF.



The eastern part of upper middle Georgia has been one of the richest sections of the State in the production of great men. This was especially true in the early settlement of the State. It was in that section the first Baptist church in Georgia, Kiokoe, was constituted, in the Spring of 1772, under the leadership of Daniel Marshall. The names of such illustrious men as Marshall, Mercer, Baker and Sherwood, who lived and wrought in eastern middle Georgia, are too numerous to mention here. The scenes of their activities were in Columbia, Greene and Wilkes counties. Among these Baptist worthies were the Moncrief and Price families, who settled in Greene county, Georgia, between Greensboro and Penfield.

The leading representatives of these two families were William Alexander Moncrief and Ephraim Price. They were soldiers of the Revolutionary War, and were close neighbors. They were planters and owned small landed estates and a number of slaves. Their children grew up together and the families were members of the same church. David Harvey Moncrief, son of William Alexander Moncrief, and Nancy Ann, the daughter of Ephraim Price, grew up together from childhood to maturity, and their mar-

riage was born of a friendship which ripened into love, dating back to their childhood. After reaching middle life, David Harvey Moncrief yielded to a call to preach the gospel, and the last forty-five years of his life were given to the ministry. The eldest child, Rev. Adiel Lumpkin Moncrief, was born March 23, 1831. The marriage of A. L. Moncrief to Miss Lizzie Jane Moore, daughter of Rev. D. H. Moore and Susan Callaway, niece of Joshua Callaway, has been fruitful of mutual happiness and usefulness. They have been blessed with nine children, five of whom are living.

Among the children of Rev. A. L. Moncrief and Lizzie Jane Moore Moncrief, is Rev. Adiel Jarrett Moncrief, the subject of this sketch, who was born in Russellville, Monroe county, Georgia, August 2, 1873. In his early life his parents moved to Barnesville, Georgia, where he began his education in Gordon Institute. In 1882, his father moved to Marshallville, Georgia, where after graduating in the high school there he spent one year in the Technological School of Georgia. Yielding to a call to preach the gospel, he entered Mercer University, Macon, Georgia. In July, 1895, he was ordained to the full work of the gospel ministry by the First church, of Macon, Georgia. The presbytery was composed of George R. McCall, A. B. Campbell and his father, A. L. Moncrief.

While a student in Mercer University Mr. Moncrief distinguished himself as an orator. In a number of inter-collegiate oratorical contests he won the victory over picked men. Gifts and attainments as a public speaker created a demand for his services as pastor of village and town churches. While a student at Mercer University he served as pastor, the churches at Unadilla and Butler, Georgia. The work he did as pastor during his college course was a prophecy of his distinguished career as preacher and pastor.

The first pastorate of Mr. Moncrief after his graduation was Fort Valley. This church extended him a call in November, 1897, and he assumed the charge the first of the new year. The church grew in numbers and influence and in Christian liberality. In 1899, plans and bids were submitted to the church, looking to the erection of a new house of worship. On September 10, 1899, Mr. Moncrief tendered his resignation to accept a call to the First Baptist church, of LaGrange, Georgia.

It was in October, 1899, that he began his work as pastor of the First church, LaGrange. The pastorate of Mr. Moncrief at LaGrange was rich in its fruitage. The attendance at the Southern Female College in those days was large and the student body of the institution attended the preaching services of his church. In April of 1902 he accepted a call to Union Springs, Alabama. Under his leadership the house of worship was remodeled at a cost of \$15,000. The church grew in numbers and in Christian liberality.

During the pastorate of Mr. Moncrief at Union Springs, he was married to Miss Roslyn Patterson, an accomplished young lady and member of his church. She has been a loving helpmeet to him in his great work.

In January, 1905, Mr. Moncrief resigned at Union Springs, Alabama, to accept a call to the First church, Brunswick, Georgia. This church prospered under his ministry until June, 1906, at which time he became head of Cox College, College Park, Georgia, succeeding Prof. Charlie Cox, who had passed away. The urgent call to the presidency of this institution came as a result of the splendid service he had rendered for four months in the Spring of 1902, while Prof. Cox was away from his duties for treatment. Thus the Brunswick pastorate, with such flattering prospects, was cut short.

Though the college prospered under the leadership of Dr. Moncrief, his heart yearned for the pastorate. The church at Forsyth extended him a hearty call in June, 1907. The opportunities it offered in connection with Bessie Tift College, led him to accept it. While in the midst of forward movements both in the church and in the college, the Tabernacle church, Raleigh, North Carolina, coveted the gifts of Dr. Moncrief, and accordingly extended him a call in October, 1908. Its call was accepted, and from 1908 to October, 1911, the church enjoyed a period of great prosperity. During that time the house of worship was remodeled and enlarged at a cost of over \$30,000, and a splendid pipe organ was installed. The liberality of the church, both for current support and for the

objects fostered by the Baptists of the Old North State, greatly increased.

In the Fall of 1911 the church at Barnesville, Georgia, where the early boyhood of Dr. Moncrief was spent, called him to become its pastor. The appeal of his native State and of his boyhood community and of the church where he attended Sunday school in his childhood, could not be resisted. The coming of Dr. Moncrief to Barnesville, with his exceptional gifts and large experience, inspired the church and the citizens of the community to forward movements. Soon a Sunday school annex was erected. The church under his ministry developed in many directions. It became a leading factor not only in the Centennial Association, but beyond its limits in the increased liberality of the churches.

This fruitful pastorate ended June 1, 1918, when Dr. Moncrief began his work as pastor of the First church, Rome, Georgia. This great old church, which has so long mothered Shorter College, is one of the most desirable pastorates in Georgia. It affords the highest incentives for the full exercise of the gifts and attainments of its cultured pastor.

Dr. Moncrief comes from a long line of distinguished preachers. Both his paternal and maternal grandfathers were preachers of marked ability, and his own father has long been recognized as one of the deepest thinkers and ablest theologians and sermonizers of his time. The son and grandson of these distinguished ministers is himself a discriminating thinker, systematic sermonizer and eloquent speaker.

Dr. Moncrief has enjoyed the recognition of his denomination in many ways. Mercer University, his Alma Mater, conferred upon him the degree of Doctor of Divinity in 1912. He has been a faithful and efficient servant as a member of the Mission Board, a member of the Georgia Baptist Education Board; a trustee of Mercer University and of Bessie Tift College, and has rendered efficient service on special standing committees. Few pastors have been in greater demand for commencement sermons, literary and special addresses, and with it all his brother pastors both in and out of the States where he has labored, have made heavy drafts

upon his time and talents for evangelistic meetings. As an evangelist he has been successful in leading the lost to Christ. Being in the prime of life, and having one of the best churches in Georgia, his future years are full of hope and encouragement for increasing usefulness.

ADIEL LUMPKIN MONCRIEF.



"The days of our years are three score years and ten, and if by reason of strength they be fourscore years, yet is their strength labor and sorrow." The subject of this sketch has survived fourscore and seven years, and the strength of those years has indeed been labor and sorrow, for not in the endurance of superior physical powers, nor in the conserving care of easy living, has his life been thus prolonged.

By the abounding mercy and unfailing care of Him whom he has served and trusted through all life's vicissitudes has life been lengthened out.

At the age of three years a virulent attack of scarlet fever left his ears so impaired that he has since caught none of the softer sounds. Only the louder tones of voices and the harsher noises have penetrated his dulled ears. The bird songs and insect voices that make the summer wood vibrant with melody have been unheard and unknown by him, as also all the tenderer accents and whispers of human voices. Yet his keen appreciation of the softer, sweeter notes in the symphony of life has never been dulled, and his long ministry has ever sounded the tender strains of the gospel story.

But this affliction has not been wholly without compensations. The whispers of gossip and scandal have escaped him, and his mind has ever been singularly free from suspicion and prejudice. He has seen the better side of his fellowmen and has heard only those criticisms of them that are uttered in the open and without the

tones of concealment. "Love thinketh no evil," and having heard little evil of others he has thought none. Thus his judgment of people has been most optimistic, and he has never attributed the best motives to men's actions and conduct.

His deafness to the jargon of common sound has also seemed to make him more attentive to the voice that speaks to the inner life, and his sense of spiritual hearing more acute. With remarkable clearness he has caught the message of the upper world and has uttered it with peculiar impressiveness. His personal character and public and private life have likewise given evidence in their gentleness and purity, of very close and intimate communion with the infinite Spirit.

On a farm in Green county, midway between Greensboro and the historic village of Penfield, he was born on the 23rd of March, 1831. His grandfather, William Alexander Moncrief, was one of the pioneer settlers of this county, as was Ephraim Price his maternal grandfather. Both of these, the meager family records indicate, were revolutionary soldiers. Both were planters, possessed of modest landed estates and a number of slaves, and lived comfortably. Both bequeathed to their children names that were without reproach. They were neighbors and their children grew up in that neighborly freedom and friendliness that was characteristic of the countryside of that day. Both families were pious, being members of the same church, and the children were reared in the pure, simple ideals of Southern rural life. Thus it happened that his parents, David Harvey Moncrief and Nancy Ann Price, grew up together, and their marriage was the consummation of a friendship and affection which began in infancy. To them seven children were born, of whom Adiel Lumpkin was the oldest, and of whom four still survive, all advanced far beyond the common age of man, and all pious and useful in more than ordinary measure.

David Harvey Moncrief, the father of Adiel Lumpkin, entered the ministry in middle life, and served rural churches through Middle North Georgia during a period of some forty-five years. Among these churches were some that are still prosperous and prominent in that section, and active forces in their communities and

the kingdom at large. Some of the more notable were Bethabara church, in Clark county; Bethel, in Walton county and Hebron, in Gwinnett. In the last named church, Hebron, Adiel Lumpkin Moncrief was licensed to preach in the year 1854, and one year later was ordained to the full work of the ministry. The presbytery was composed of Willoughby Hudgins, Bedford Langford and D. H. Moncrief, all of whose names are familiar in the Baptist history of North Georgia of a period seventy years ago.

The birth of A. L. Moncrief antedated the founding of Mercer University by three years, and occurred very near the original site of that institution. His education was begun in a log school house not far from the campus on which the University afterward stood. The early struggles of the college and the illustrious names associated with it are familiar recollections of his childhood, and he has known personally every president from the first to the present one, as well as the illustrious founder.

Adiel Sherwood was among the more notable co-laborers of Jesse Mercer in bringing the college into being, and was among the outstanding figures of the time. It was for him that the subject of this sketch received his first name; and perhaps from him, too, that he received the spirit of ministry. Dr. Sherwood, who was a familiar friend of his father, passed the home on horseback when our subject was but a few days old and asked to see the baby. Still seated on his horse, he took the child in his arms and uttered a prayer that God might spare his life and make him a preacher.

The second name, Lumpkin, was also given him in honor of a preacher, Rev. Jack Lumpkin, the pastor of Shiloh church, near Penfield, where the Prices and Moncriefs were members. It was by the hands of this man that both his parents were baptized.

In early youth, between fourteen and fifteen years of age, he united with Rehoboth church, in Morgan county, of which Joseph Loudermilk was pastor, and by him was baptized. His religious experience, however, probably antedated this event by four or five years, for the first spiritual impressions came when he was not more than ten years of age. The desire to preach had possessed him from very early childhood, for among the earliest recollections

of his life are the scenes on the farm when he gathered the negro children together and preached to them.

In 1853 he entered Mercer University, having an ambition to complete the course there offered and extend his studies still further if possible. But at the end of the session of 1855 he was forced by failing health to withdraw, and was not afterward able to resume his studies. Thus ended his instruction before his college course was completed, but his education was never discontinued, for he is a keen student of men and books at his present very advanced age.

While teaching school at Meansville, Pike county, he met Lizzie Jane Moore, daughter of Rev. D. H. Moore of Forsyth, Monroe county, Georgia, to whom he was married on December 7, 1856. The courtship and marriage were peculiarly happy and fortunate, for she has been his faithful companion and helpmeet through all the years of his ministry, the sharer of his joys and sorrows. Toward her he has been a fond lover through more than sixty one years of wedded life, while she has been an inspiration and strength to his life and labors. He has often expressed the conviction that "from all eternity she was predestined to be his wife." The union has given every evidence of having been made in heaven, for its peace and deep affection have been undisturbed by the increasing social unrest and domestic disturbances which have characterized its period. I doubt not that whatever reward his ministry has earned the two will share alike as true yokefellows.

To this union nine children were born, eight of whom lived to be grown, and five of whom still survive. In twenty-four grandchildren and half as many great-grandchildren these aged parents are still manifesting the keenest interest, and are living over the hopes and ambitions of their former years.

The larger part of Mr. Moncrief's ministerial work was done within the bounds of a single association, the Rehoboth, and except eight years residence in Barnesville he has lived and had his church membership in that association throughout his entire ministry, and has in some measure contributed to the life and work of the larger

number of the churches that constitute that body. His pastorates have been long and fruitful, and his work always constructive. In the record of his long ministry there is not a single instance of disruption, discord or divisive action.

His longest pastorate was with Mount Zion, which is still a vigorous, progressive rural church, in a splendid community, almost on the line between the counties of Bibb and Monroe. His ministry here was in two terms. It was one of the churches that constituted his first field, and was also the last church he served as active pastor. The first term of service began several years before the Civil War and covered the period of the war and reconstruction, and the last the closing years of his pastoral work. In all twenty-nine years were given to this one church.

Not far from this church, in the county of Monroe, is Holly Grove church, a once large and flourishing congregation. To this church the longest continuous service was given in a pastorate of twenty-six years. To the church at Russellville, which before the Civil War was a thriving inland village, he gave twenty-two years of consecutive service, while to Midway church, in Bibb county, his first pastoral charge, he gave sixteen years. These churches made up his first field, and it was the field of his activities through the years of his youth and early prime.

While serving this field his residence was first at Colaparchee, a station on the stage line between Atlanta and Macon near the present site of Bolingbroke, and later at Russellville. In the seventies he moved to Barnesville that his children might have better educational advantages. During his residence here he served Antioch church, in Upson county, Mount Pleasant church, in Monroe county and Milner, in Pike, the latter church for half time during a part of his ministry there.

At the beginning of the year 1881 he accepted a call to Marshallville and moved his residence there. To the church at this place he gave half time, serving in conjunction with it, and at different times, the churches at Fort Valley, Perry, Buena Vista, Butler and Benevolence, in Crawford county. Of these pastorates Butler was the longest, covering a period of fourteen years. Marshallville was

next, covering eleven years, and Buena Vista next with a term of seven years.

Besides the churches already named he served the churches at Thomaston, Knoxville, Ceres, Culloden and perhaps several other smaller churches, in shorter pastorates. With the exception of a few years spent in Macon in the later nineties his residence has been at Marshallville since his removal there in eighty-one.

Handicapped by his deafness and a frail constitution, and deterred by a modest and retiring disposition, he never achieved any great fame nor attained to any very distinguished position. But his ministry has been fruitful and useful in no small degree. A profound and discriminating student, he has few peers as a sermonizer, and in pulpit power he ranked in his prime among the best in the Georgia ministry. In every field of his service he left behind him an abiding influence for good, and a memory that through all subsequent years has lingered as a sweet savor. The best results of his quiet fidelity and faithful labors cannot be tabulated, and are still accruing. His richer reward awaits him beyond the stars.

DAVID MELL MONCRIEF.



Rev. David Mell Moncrief, youngest son of Mr. and Mrs. W. J. Moncrief, was born May 7, 1886, in the city of Atlanta, Ga. His early schooling was in the public schools of that city, and in the High School, from which he graduated in June, 1906. He was a conscientious and hard student, having many hindrances to overcome, but determined, nevertheless, to obtain an education that would fit him for the duties of life. Of these duties, he had

a high conception, which was one of the heritages of home training and home influence, and the outworking of a lofty mind.

In an autobiography, written for one of his beloved Seminary professors, Dr. Geo. B. Eager, he gives the following sketch of his Christian life: "Passing through the younger years, I reached the age of eleven, at which age I was converted, and baptized by Dr. R. L. Motley into the fellowship of the Central Baptist church, Atlanta, Ga., thus beginning my active career as a Christian.

"From the earliest years, I was a pupil in Sunday school, winning prizes for work and punctuality; I was also a member of other childrens' organizations, working in various capacities, and loving the work. After my conversion, at eleven years of age, I led my first prayer-meeting and made my first public effort at prayer, and gradually entered the more advanced activities of church life through the Sunbeam Band and the B. Y. P. U. I thus came to love the work very much, entering into it through whatever channel opened to me. I learned music and could play the violin, with which instrument I led orchestras in several of the Atlanta churches and Sunday schools, and often assisted my brother in revival meetings, leading the music with my violin.

"While pursuing my Seminary work, I have assisted in mission work in my home city and in Louisville, helping wherever and in what way I was needed."

"Mell" Moncrief—he loved to think that he was named after one of the greatest of Georgia Baptists—had his life wrapped up in the thought of giving to the rural churches a progressive ministry, and he gave this phase of work especial attention in the Seminary, and would have entered into it but for his seemingly untimely death. He died while yet in the Seminary, just two weeks before he would have graduated, after an operation performed to relieve him of the most intense suffering. Dr. Mullins said of him: "A more heroic spirit never entered into the Seminary life."

Those who were with him in his daily life said they loved to go to his room for it seemed to have the atmosphere of prayer about it as was not found elsewhere. He was in constant communion with God. Before being carried to the hospital, while suffering the intensest agony, he lifted his hands in supplication and cried out, "O, Jesus, if it be thy will, relieve me of this suffering!" and then seeming to realize what he had asked, he again lifted his hands: "Nevertheless, not my will, but thine, be done." While lying upon the bed in the hospital, one day before his death, he called his friend Hardaway to him and said: "Dick, I don't think sufficient prayer has been offered for me."

As to his home life, he writes further in the autobiography quoted: "It was of the best. My father and mother being pious Christians, reared their children in the atmosphere of love and in the fear of God. Of Scotch descent, we sprang from the stock that even to now is making itself felt in the religious life of Scotland. My grandfather was a preacher, and I have an uncle and cousins and a brother who are preachers."

He loved home life. He loved the companionship of his sisters, and while yet a small boy, while his brother was a student in college, he voiced his desire to "be a preacher, just like my brother." To his parents he was obedient, kind and affectionate; he was unselfish and a great lover of flowers and relics, while things historical were of great interest to him. His love for music led to the composition by him of several pieces, both instrumental and vocal, only one of which has been published, "Beautiful Isle Of Somewhere." His love of travel led him to visit many points of interest and to spend his vacations in the mountain and on the seashore.

His brother, Rev. O. T. Moncrief, was with him when he died. It had been the fond desire of the brothers that after his graduation, they should spend sweet fellowship together in planning and working for the Lord' cause. Neither knew that the closing lines of his favorite hymn, "Take Time To Be Holy," would be prophetic of the early close of so promising a life, as he often sang:

"Thus, led by his Spirit,
To fountains of love,
Thou soon shalt be fitted
For service above."

He became unconscious a day or two before his death, the last name uttered to the brother attending him being that of the young woman he loved and to whom we was engaged to be married, before he closed his eyes on May 17, 1916, to earthly scenes and opened them "in the house not made with hands, eternal in the heavens."

This sketch shall close with the words penned by his dear old mother, who patiently waits for the reunion with her baby boy, and those other faces that smile,

'Which she has loved long since,
And lost awhile':

"The sweet face is absent, and the happy voice with its cheerful greeting is hushed, but he is happy 'over there,'

'Where the harp-strings, touched by angel fingers,
Murmur in my raptured ear;
Evermore their sweet tone lingers,
We shall know each other there.'"

OTIS THEODORE MONCRIEF.



Rev. Otis Theodore Moncrief was born January 7, 1874, at Penfield, Greene county, Georgia, being the eldest son of Mr. and Mrs. W. J. Moncrief, then residents at the historic site of Mercer University, and where its founder, Jesse Mercer, is buried. He received his name in honor of one of the first presidents of Mercer University, Dr. Otis Smith, and the first years of his young life were spent in the shadow of the institution which was afterward to be-

come his educational home. At the time his father was a planter, and often came in contact with the honored men who gave Mercer University her impetus, in supplying them with the necessities for their homes. His mother is the daughter of Rev. David Harvey Moncrief, and a sister of Rev. Adiel L. Moncrief. The influence of this godly woman upon her children evidently led her two sons, Otis and Mell, to dedicate their lives to the ministry of the gospel.

Otis was a small boy when his parents moved from Penfield to Atlanta, and it was in that city he was reared and received his early education in the public schools and his business training in the Southern Shorthand and Business University. In his studies he was apt, especially in composition and verse writing. From the Business University he went into his first and only business position, which he held for five years. He was unusually economical for a young man, his purpose being to save his money for investment in real estate in Atlanta. But God had other plans for him.

As a youth, in the midst of the city's temptations, Mr. Moncrief was regarded as a very moral boy. In relating his Christian experience, he said that he did not know when he was converted, but at the age of sixteen he knew that he felt called to take a stand for Christ. At that age he made a public profession of his faith in Jesus as Savior, and was baptized into the fellowship of the Central Baptist church, Atlanta, by Dr. William Henry Strickland,

the pastor. The ordinance of baptism was administered in the old Second church. Immediately after his baptism he found a place in the B. Y. P. U. activities of the church, in which he took part at every opportunity, and was always an officer in the society. By these activities he undertook to satisfy his conscience that he was doing all the Lord wanted him to do; but ever at his heart's door was the insistent knocking as a reminder of the call that came to him one night while on his knees in prayer, that he enter into the active work of preaching the gospel.

Mr. Moncrief was also prominent in Y. M. C. A. work in the city, and in association with others did a good deal of mission work as he found time from his daily duties. But the hand of God was slowly leading, and in the fourth year of his business career he began preparation at night to enter college. In the Fall of 1895, he drew his savings from the bank, took leave of an invalid mother who was just recovering from an operation, and began in earnest his preparation for the ministry as a student in Mercer University, at Macon, Georgia.

Mr. Moncrief was not a brilliant student, but he steadily worked his way through college, overcoming trials and hardships in the confidence that Christ would insure suitable preparation for the work he wanted him to do. At times he was tempted to give up his college course, especially at the beginning of his Senior year, when he had no money. But having a conviction that he was pursuing the right course, with his usual faith and courage he went to Mercer University with five dollars in his pocket and an earnest prayer in his heart. In June, 1900, he graduated with the largest class in the history of Mercer University, up to that time, in the branches of study to which he devoted his efforts.

During his college course Mr. Moncrief was a member of the Ciceronian Society, and at one time its president. He was also an editor of the *Mercerian*, and one of the editors of the college annual in his Senior year. In his Junior year he had the distinction of winning the only prize that had been offered for an essay up to that time.

After finishing his course at Mercer University, Mr. Moncrief returned to Atlanta and was office assistant for one year to Dr.

S. Y. Jameson, Corresponding Secretary and Treasurer of the Mission Board of the Georgia Baptist Convention. In the Fall of 1901 he retired from that position and entered the Southern Baptist Theological Seminary, in Louisville, Kentucky. In the Fall of 1902 he was called to the pastorate of the church at Hamilton, Georgia. This church requested his ordination. Accordingly, on November 12, 1902, he was set apart to the full work of the gospel ministry by the West End Baptist church, Atlanta, Georgia. The presbytery was composed of the pastor, Dr. John F. Purser, Dr. S. Y. Jameson and Dr. T. P. Bell. After a year of successful service as pastor of the Hamilton church, Mr. Moncrief accepted a call to the churches at Cassville and Acworth. At the expiration of a year's service with the Acworth church, he resigned to accept a call to the church at Monticello, for two Sundays per month.

It was while pastor of the Monticello church that Mr. Moncrief was married to Miss Carolyn Louise Whitehead, of Wayside, Jones county, Georgia. Miss Whitehead was a descendant, on her mother's side, from the old Callaway family, having in her veins the blood of such men as Enoch and Joshua Callaway. She was educated at Monroe, now Bessie Tift College, Forsyth, Georgia, and was very popular both as a college student and as a teacher, in which calling she became better fitted for the work that was afterwards hers as the wife of a Baptist pastor. One child has blessed the home, receiving the name of her grandmothers, Eleanor Celeste.

From Monticello Mr. Moncrief moved to Tallapoosa, where in a pastorate of about nine months he baptized about one hundred people, baptizing seventy-one on a single afternoon. From Tallapoosa he moved to Albany, to become the associate pastor of the First Baptist church. At the end of the first year he constituted the Byne Memorial Baptist church and served it as pastor for nearly four years. During this pastorate he was elected chaplain of the Sons of Confederate Veterans. While at Byne Memorial, in Albany, he was called to the Elmwood Park, now the Second Baptist church of Columbia, South Carolina, where he was pastor for nearly two years. After retiring from the pastorate of the church in Columbia he returned to Atlanta, Georgia, and did some special work for The Christian Index and Bessie Tift College. After-

wards, he removed to Micanopy, Florida, where he is now pastor, in connection with the church at McIntosh, the same State.

Since the outbreak of the war with Germany, Mr. Moncrief has been appointed as chaplain of the Alachua Battalion, Home Guards, with the rank of First Lieutenant. He is also chairman of the Red Cross Society, county member of the War Loan Organization, and vice-president of Home Missions in the Marion Association. Mrs. Moncrief is a fitting helpmeet to her husband. She is superintendent of the Sunbeam work in the Marion Association, and has occupied similar positions in Georgia. As a leader in the Byne Memorial church, at Albany, Georgia, she had at one time the largest Sunbeam Band in the State. She is playing an important part in the great war relief work, and in addition she has given two brothers, Lieutenant C. S. Whitehead, R. A., and Sergeant W. E. Whitehead, N. G., to her country's cause.

Mr. Moncrief is of studious habits. He thinks clearly and is a pungent writer. He frequently makes acceptable contributions to the religious press. In his preaching he is free from sophomoric mannerisms and is systematic in the presentation of the subject matter of his sermons. Wherever he has lived and labored he has been recognized as a Christian gentleman of the truest type, and his influence as such will live to bless his memory.

HIGHT C. MOORE.



Descended from the Moores of Piedmont Virginia, who were mostly of English stock, and from the Hights (or Hites) of Pennsylvania, who were of German origin, Hight C. Moore was born January 28, 1871, on a farm in the upper John's River Valley near Globe postoffice in Caldwell county, North Carolina. He was the oldest of the nine children of Patterson and Nancy Ann Moore, both of whom were descendants of Jesse Moore, Senior, a Virginia planter, and of Read Hight, a Virginia school-teacher, the former coming from Virginia just prior to the Revolutionary War, and the latter in the opening years of the nineteenth century. His earliest years were spent in that fertile and picturesque region overshadowed north and west by Blowing Rock and the Grandfather Mountain.

Attending his first school at five years of age, the subject of this sketch was given the meager but substantial advantages of the free public schools and the private subscription schools of the community. He showed special aptitude in spelling and literature, but he abhorred mathematics and grammar. Soon after learning to read, he read with absorbing interest Bunyan's *Pilgrim's Progress*—the first volume he ever read entire. About this time he also earned the proffered dime of his maternal grandmother for reading the Bible from the beginning to where the Children of Israel were settled in the Land of Canaan—far the most valuable dime he ever earned. When Globe Academy was opened in 1882 under the principalship of Professor (afterwards Reverend) R. L. Patton, he was among those who registered on the first day. Here he spent continuously five and a half years in what was then one of the best preparatory schools in the State. During the winter holidays of 1887 he went to Wake Forest College, registered for the Spring term of 1888, and graduated there in 1890 with the degree of Bachelor of Arts. On

the twenty-fifth anniversary of his graduation, his Alma Mater at its commencement in May, 1915, bestowed upon him the degree of Doctor of Divinity. In the Autumn of 1893 he spent four months in special study at the Rochester (N. Y.) Theological Seminary.

Brought up in a home and community characterized by its markedly religious atmosphere, Dr. Moore cannot remember the time when he was not inclined to the church and to the ministry. But it was at the age of twelve that he was converted in a meeting held in the Globe Baptist church by Elder J. J. L. Sherwood, of Watauga county, N. C., and by that useful man of God he was baptized with thirteen others in John's River on Sunday morning, March 25, 1883. Just before reaching his seventeenth birthday in January, 1888, he received from his home church a license to preach the gospel. His first sermon was preached at Globe, July 8, 1888—a discourse of eighteen minutes on Acts 4:13—"They took knowledge of them, that they had been with Jesus." After accepting the call to Morehead City, his first pastorate, he was ordained at Globe on October 26, 1890, the presbytery consisting of Elders E. F. Jones, then pastor of the church, and J. J. L. Sherwood, who preached the sermon. Immediately after ordination and some months before he reached his twentieth birthday, he went to Morehead City as the first full-time pastor of that forward-looking flock by the seaside. Here he remained for nearly three years. In December, 1893, he succeeded Dr. Len G. Broughton as pastor of the Broad Street Baptist church, Winston-Salem, N. C. In June, 1894, he accepted the call to the First Baptist church at Monroe, N. C., and served in that capacity for four years. On May 1, 1898, he began his five years' pastorate of the First Baptist church of New Bern, N. C. In March, 1903, he became pastor of the Baptist church at Chapel Hill, the seat of the University of North Carolina, where he spent the last twelve months of his fourteen years in the pastorate.

In February, 1904, he removed to Raleigh, which till 1917 was his home, and entered upon the Sunday School Secretaryship of the Baptist State Convention which he held for three and a half years, when he became Field Secretary of the Sunday School Board

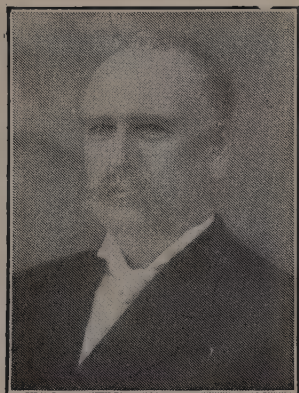
of the Southern Baptist Convention with the expectation of removing to Nashville, Tenn. However, he was called to the editorship of the *Biblical Recorder* and he felt it his duty to enter the field of religious journalism. He began work in this capacity on his birthday in 1908, and for nearly ten years his hand was on the helm of the influential organ of the Baptists of North Carolina. On August 1, 1917, he removed to Nashville, Tennessee, and entered upon his work as managing editor of the Sunday School Board of the Southern Baptist Convention.

The first of his literary work to see the light of print was a bit of amateur religious verse, written in his early teens, and published in the *Biblical Recorder*, which was then edited by the late Rev. C. T. Bailey, D. D. During his Globe Academy days he was on the staff of the *Globe Student*, which was published under the direction of the principal, Mr. W. F. Marshall. During his first pastorate he was associated with Mr. M. S. Webb in the publication of the *Morehead City Weekly News*. At Monroe he edited for a time *The Evangelist*, of which Rev. J. T. Jenkins was the proprietor. At New Bern he edited and published monthly *The Atlantic Messenger* as the local organ of the Baptists in that part of the State. He was a frequent contributor to the *Biblical Recorder* and wrote occasionally for other papers, including the *Convention Teacher* of Nashville, the *Sunday School Times* of Philadelphia, and the *Homiletic Review* of New York. The following volumes have come from his pen: "Seaside Sermons," 1892; "Select Poetry of North Carolina" (a compilation), 1894; "The Books of the Bible," 1902; "The Country Sunday School," 1905; "North Carolina Baptist Hand-Book," 1911; "The Man of Mark in the Church Tomorrow," 1912; "Points for Emphasis" in the International Sunday School Lessons for 1918 and 1919 (a pocket commentary); and "style book for writers and printers" (1918). He published serially in the *Biblical Recorder* four other works: "Sunday School Fundamentals," "The Poets and Poetry of North Carolina," "The Story of the Son of Man" and "The Story of the Early Churches." Some years ago his seven "Mothernook Sketches" ran serially in the *Progressive Farmer*.

For the twelve annual sessions from 1895 to 1907, Dr. Moore was Assistant Recording Secretary of the North Carolina Baptist State Convention. He was Statistical Secretary of the same body from 1904 to 1907 inclusive. He served as Secretary of the Southern Baptist Convention Committee of Nine to confer with a similar committee from the Northern Baptist Convention relative to territorial alignment; and was the North Carolina member of the Judson Centennial Committee which raised \$1,250,000 for the better physical equipment of our Foreign Mission fields. At Nashville, Tenn., in 1914, he was elected Junior Secretary of the Southern Baptist Convention and has since served in that capacity.

Dr. Moore is most happy in his home life. On May 2, 1893, he was married to Miss Laura Miller Peterson, of Goldsboro, N. C., daughter of Captain Joseph E. Peterson and Mary Catherine (Parker) Peterson. Her father was for many years mayor of Goldsboro. She was educated in the graded schools of her city under the superintendency of such famous educators as E. P. Moses, J. Y. Joyner, E. A. Alderman, and P. P. Claxton; also at Chowan Baptist Female Institute (now Chowan College) under the Presidency of Mr. J. B. Brewer; and at Oxford College under the Presidency of Dr. F. P. Hobgood. She has been very active in church work. She has long been identified with the Woman's Missionary Union, serving the North Carolina Union as Recording Secretary for two and a half years, as Corresponding Secretary for four years, and as member of the Central (now Executive) Committee for fourteen years. She is now (1919) President of the State W. M. U. of Tennessee and Vice-President of the W. M. U. auxiliary to the Southern Baptist Convention. Dr. and Mrs. Moore have one son, Joseph Peterson Moore, who received training at Mars Hill College, Wake Forest College, and King's Business College, and for some years held a position in the Raleigh post-office. In July 1917, he enlisted in the U. S. Army and was among the first million men sent oversea. He spent ten months in foreign service as a member of Co. A, 105th Supply Train, Thirtieth Division.

ADONIRAM JUDSON MORGAN.



In 1834 the venerable and much beloved Baptist preacher, Rev. Thornton Burke, moved from Elbert county to Cobb county, Georgia, and settled near Marietta. He did an active and efficient mission work at his own charge among the Cherokee Indians, and the few white people who lived in that section. He organized Concord church, which was the first Baptist church established in Cobb county, and became its first pastor. He also organized the First Baptist church in Marietta, and was its pastor for several years. One of his expressions is often quoted: "When God calls a man to preach he always calls somebody to hear him". During his ministry in that section of the State he did a substantial, fundamental work, and departing, left behind him a savory influence and a Christ-like impression, which is still bearing fruit to the honor and glory of God.

Notable among his descendants were three grandsons, who made Baptist preachers—Eugene Morgan, who died in Texas about twelve years ago, Thomas R. Morgan, Smyrna, Ga., and Adoniram Judson Morgan, Acworth, Ga., the subject of this sketch, who was born near Villa Rica, Carroll county, Georgia, February 4, 1855, of a sturdy and honorable parentage, the kind who are the very salt of the earth and the light of the world. His father was Eli S. Morgan, and his mother before her marriage was Miss Amanda Burke.

His early life was spent on the farm in Carroll and Douglas counties, Georgia, during the distressing times that followed the close of the late war between the States. Consequently his educational advantages were necessarily limited, as he was only able to attend the ordinary country schools. In 1874, he united with the New Hope Baptist church, Douglas county, Georgia, and by the authority of that church was ordained to the full work of the

gospel ministry, October 1880; Reverends G. R. Moore and W. B. Smith, and the deacons of said church, constituted the Presbytery.

The first manifestation of his good taste, safe and sound judgment was in the selection of his life's companion, Miss Annie Wingo, of Douglas county, Georgia, to whom he was married July 30, 1876. She has been truly his loving and loyal helpmeet and faithful standby through all the years. After he had been married eight years and preaching four he entered the High School at Powder Springs, which was taught by Dr. A. B. Vaughan and Prof. J. G. Camp, and remained under their instruction four years. His whole ministry has been in the central portion of Northwest Georgia, and around the home of his childhood. In his case we have one of the few exceptions to the general rule that "a prophet is not without honor save in his own country."

He has held very successfully pastorates in New Hope, County Line, Pleasant Hill, Sweet Water, Beulah, Lost Mountain, Powder Springs, Mt. Zion, Acworth, Kennesaw, Villa Rica, Taylorsville, Salem, Adairsville, Kingston, Bremen and Pleasant Grove. At present he is pastor of Dallas church, half time, and at Smyrna half time, this being his second pastorate of both churches. He has served Smyrna church in two pastorates for over thirty years. He was Moderator of the Noonday Association for ten years and is the present Moderator also served on the State Board of Missions in 1911-12. Brother Morgan having spent his thirty-six years of ministry practically in the same territory, has been called upon to do a great deal of extra work in the way of conducting funerals, performing marriage ceremonies and such similar duties in the fields of other pastors, also among the people of other denominations. It can truthfully be said of him that his service to humanity has known no bounds nor limits.

Brother Morgan is a Baptist minister of the apostolic type. There are no frills or ruffles on his ministerial robe. Whatever his hands have found to do has been well done. He is unassuming, but when pressed into service measures up to the task. No one can calculate the good that has been accomplished by his unostentatious life. Such lives are the influences that grip and inspire the lives of others.

The great need of the kingdom of Christ today—is men—who know Christ by actual contact, as well as by revelation—men, whose hearts and consciences have been purified by the Word; men, with messages direct from the threshold of God's eternal truth; men, with missions—giving their lives witnessing for Christ; men, who recognize Christ as their Lord and Master, and who are willing to spend and be spent in his service. Of such is A. J. Morgan,

No one is more highly respected and beloved in that section of the State than he. No one has done more for the uplifting of humanity. He spurns the idea of blowing his own trumpet—absolutely free from that obnoxious, yet almost universal weakness, newspaper notoriety. As to personal matters, he is reserved and rather timid, but as to the kingdom, bold and courageous.

ALFRED NELSON MORRIS.



The Morris family, of which the subject of this sketch is a descendant, settled in what is now West Virginia, in 1773. Members of that family have gone out from West Virginia into about twenty-five States. A genealogy of the Morris family, prepared some years ago by the subject of this sketch, contains some three thousand names. Among these is Bishop Thomas A. Morris, D. D. and Rev. Thomas Asbury Morris, D. D., the latter at one time Professor of Languages in St. Charles College, Missouri. So prominent were the early members of the Morris family in the affairs of the early settlement of the country that ex-Governor George W. Atkinson, of West Virginia, in his history devotes one chapter to that family. Hon. W. S. Laidley wrote an article which covered twenty-seven pages in the West Virginia Historical Magazine on the same subject. Henry Morris and his brother John were associates and co-laborers with George Washington.

Mr. Alfred Nelson Morris, the subject of this sketch, was born in Kanawha county, West Virginia, May 14, 1875. He is a son of John Silas and Mary Kathrine Morris. On his father's side his grandfather was Thomas Bird Morris, his great grandfather was John Morris, and his great-great grandfather was Henry Morris, his great-great-great grandfather was William Morris, who came to Philadelphia from London. Later he settled in Orange county, Virginia, where he married Elizabeth Steps. The mother of Mr. Morris was a daughter of McKager Dodson and Rachel Jane Campbell. Her grandfather was George Campbell, of Virginia, and her mother's father was Henry Bird, son of George Bird, of Germany.

The early life of Mr. Morris was spent on a farm in West Virginia. The labor common to farm life gave him a splendid physique, which has served him well through the years in his educational pursuits and in the ministry. The schools in his local community furnished him opportunity for his primary education. After leaving the public schools he entered Shelton College, West Virginia, and he received his training for the ministry in the Southern Baptist Theological Seminary, Louisville, Kentucky. Upon the foundation laid in the public schools, college and seminary Mr. Morris has acquired a liberal education. Having an inquisitive mind he has been and is a close student of books, men and things. The training he has received enables him to think for himself and to formulate his own opinions. When his mind undergoes any change there must be sane reasons for it.

Mr. Morris was converted December 21, 1894, and was baptized into the fellowship of Jordan Light Baptist church, West Virginia, on the 23rd of the same month. From the beginning of his Christian life there were evidences of leadership. In the development of his Christian character the members of his church which he originally joined, recognized his gifts and believed that God had called him to preach the gospel. Accordingly, it licensed him to preach on February 13, 1897, and he preached his first sermon the next day before that church. It is rather remarkable that five preachers were present to hear him. At the request of the Poca Fork Baptist church, which had called Mr. Morris to become its pastor, the Jordan Light church called a council to ordain him to the full

work of the gospel ministry. This council was composed of Jonathan Smith, J. W. Smith, A. H. Bailey, P. S. Chandler, T. E. Melton, Mark Jarrett, F. M. Young. The presbytery met and organized June 22, 1899, and examined the candidate preparatory to ordination. It was a rigid examination as to his "knowledge of and soundness in Bible doctrine." The presbytery, after propounding to him two hundred questions, pronounced him sound in the faith and that it was ready to proceed with the ordination.

From the date of his ordination Mr. Morris has been in the service of the following churches as pastor: One-fourth time he served Poca Fork, Sandy Grove, Jordan Light, Doctor's Creek, Summerville, Fowler's Knob, Lansing, Hopewell, Jennett, Fayetteville, in West Virginia. On moving to Kentucky he served Pollard church half time, and later Russell and Jackson, full time each. From Kentucky he moved to Georgia and served one-fourth time the churches at Lela, Calvary and Bethel. Later he served for half time the churches at Brinson, Donalsonville, Arlington, Hamilton and Manchester, in Georgia. He then became pastor at Vienna, Georgia, for full time, serving in connection with this church, Liberty and Mt. Pleasant churches, preaching for them on Saturday and Sunday afternoons. In connection with his pastorates he has done a vast amount of evangelistic work.

As a preacher Mr. Morris is pre-eminently doctrinal, and he is Baptist to the core. Any sort of compromise with the truth meets with resistance. Nothing commands his respect in matters of doctrine unless it is founded upon the plain and unmistakable teachings of the Word of God. In his preaching, therefore, he is earnest and fearless, believing with all his heart that his utterances are in perfect accord with divine revelation. The heresies of modern times do not escape his scathing, yet loving rebukes. In every case he earnestly endeavors to show the fallacy of the heresy in question and then to point out the way of truth and righteousness as is revealed in Jesus Christ.

Mr. Morris is also a tactful pastor. He believes in organization and in co-operation, not only in his own church or churches, but in the denomination as well. The Sunday school at Vienna became A-1 under his pastorate, and all other phases of the work were

thoroughly organized and did efficient service. In none of the departments is he officious, but on the other hand in the exercise of his executive ability he gets the maximum of service out of his membership.

Mr. Morris is active in the work of his denomination.

While pastor at Vienna Mr. Morris served the Houston Association as moderator two years, and was chairman of the executive committee. In August, 1918, Mr. Morris accepted a call to the Baptist Church at Norman Park, Georgia, and entered upon the work in September. In connection with his pastorate he teaches the Bible in Norman Baptist Institute. On account of his efficiency and versatility in Sunday school work, he is one of the sectional vice-presidents of the Sunday school work of the Mission Board of the Georgia Baptist Convention. With all his other gifts he is a forceful writer. At one time he was associate editor of the "Baptist Landmark," in West Virginia. In connection with his pastorates he has written a number of pamphlets on timely topics, such as "The Lord's Supper," "Constitution of Man," "Bombs in the Whisky Camp," "Modern Holiness Examined." In his writing as in his preaching he thinks clearly and expresses himself succinctly. The products of his pen are readable, informing and inspiring.

The crowning achievement in Mr. Morris' life was winning the heart and hand of Miss Virginia Bell Given, with whom he was united in marriage on February 2, 1899. Rev. T. E. Melton, her uncle, performed the ceremony. Mrs. Morris is a daughter of Mr. Amos and Mrs. Lucy Given, Kanawha county, West Virginia. Her father and mother are prominently connected in the affairs of their county and State. Mrs. Morris has been and is a helpmeet indeed to her husband, sharing his sorrows as well as his joys, gladly going with him as he felt the Lord's call to new and untried fields. She loves her home and believes it one of her essential duties to bring up her children in the nurture and admonition of the Lord. Without any reflection upon the husband in the activities of his life, it may be said that she has been the prime factor in the making of a home in which mutual love is the crowning virtue.

Mr. and Mrs. Morris are yet young in years. They have not reached the zenith of their usefulness in the Master's kingdom. Their experiences in different fields of labor, and the ever-increasing stores of knowledge which they have acquired, together with a symmetrical growth in grace make their future as servants of the churches and models of civic righteousness exceptionally bright. The successes they have had in the past are only foregleams of still greater achievements in the future.

Mr. and Mrs. Morris have six children as follows: Alvah Wayland, age nineteen, graduate of Locust Grove Baptist Institute, and he has also taken a business course in Norman Baptist Institute; Romeo Basel, age seventeen, graduate of Norman Baptist Institute; Emmitt Emory, age fifteen, in Norman Baptist Institute; Lucy Buelah, age thirteen, graduate of Norman Park Public Schools; Virginia Olive, age twelve, and vera Nelson, age six, both in Norman Park Public Schools.

CLYDE CALHOUN MORRIS.



Clyde Calhoun Morris is a native of Mississippi, having been born at Dillon, October 29, 1885. His early life was spent on a farm. He was converted to Christ and baptized June 28, 1900. At the age of seventeen he accepted a position with the Illinois Central Railroad, serving as agent for a period of six years. His early education was in the public schools, and in 1903 he graduated from the Kentwood Collegiate Institute, Kentwood, Louisiana.

Having been impressed with a divine call to the ministry, he entered the Southern Baptist Theological Seminary in 1910, but feeling the need of a more thorough collegiate training as a foundation for theological study, he very wisely changed his plans and

matriculated for the regular course in Union University, Jackson, Tennessee, where he graduated with the A.B. degree in 1915. Mr. Morris made a splendid record as a student. During his course in the preparatory school, he won a medal in oratory. While in the University he ranked high in his class work and made a reputation as an orator. He was awarded the following medals: Festus Rhodes Medal, A. H. Young Medal, The Best Debater and the Joseph Eaton Medal.

His ordination took place in the First Baptist church, Jackson, Tennessee, January 25, 1911. The presbytery was composed of the following ministers and deacons: Rev. H. W. Virgin, D.D., Rev. G. M. Savage, LL.D., Rev. E. H. Marriner and Rev. W. T. Ward, also deacons J. C. Edenton and Dr. H. C. Irby. During his entire college course he was active as a pastor of churches in the surrounding towns and country. Among the churches thus served were the following. Eudora, Cane Creek, Bemis, Fruitland, Ward's Grove, Spring Creek and Roellen, Tennessee. His labors as a student-pastor were signally blessed and are prophetic of greater achievements.

In 1912, while spending a vacation at Kentwood, Louisiana, he rescued Jesse L. Fettis from drowning in the Tangipahoa river. In the successful effort to save a stranger's life he came very near sacrificing his own. This example of unusual heroism was brought to the attention of the Carnegie Hero Foundation, and after several months spent in obtaining and verifying the facts, Mr. Morris was, on October 28, 1916, awarded a hero's medal and one thousand dollars in gold.

On June 3, 1914, Mr. Morris was married to Miss Stella Katherine Anderson, of Paducah, Kentucky. This happy union was the culmination of a love affair begun on the day they entered college, the wedding taking place on the day of Mrs. Morris' graduation. Mrs. Morris is a woman of rare gifts and attainments. During her high-school course she won the Western Kentucky Oratorical Medal over contestants from ten or twelve Kentucky cities. She also won two medals during her course in Union University. It is her great delight to use her talents in a co-operative way to promote the work in which her husband is engaged.

While Mr. Morris was pastor of a wide-awake church in the growing town of Idabel, Oklahoma, the county seat of McCurtain county, a beautiful house of worship costing \$15,000 or \$20,000 was erected. In the midst of his usefulness in this pastorate, he responded to a call to minister to the soldier boys through the Y. M. C. A., and on March 15, 1918, he began his work at Camp Scurry.

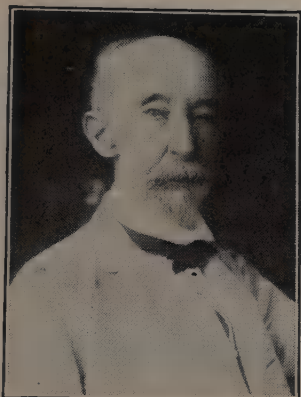
He served at Camp Scurry until July 1st when he was ordered overseas. Upon his arrival in Paris, France, he was made Religious Director for the Third Division which was then at the Front fighting in the Argonne Woods. He served in this capacity until he was wounded on October 18th. After sixty days in the hospital he was sent home, arriving in New York January 7th, 1919.

As in the pastorate, so among the soldiers he made friends readily, because he knows how to show himself friendly; and he has a way of making such relationships permanent.

He was soon called to the pastorate of the First Baptist church, Ada, Okla., one of the strong churches of that State where he is at present located.

As a student he is careful and painstaking. Gifted as an orator, he uses but does not abuse this gift. He never obscures the truth by the use of high-sounding phrases. Directness of speech, earnestness of manner and intense spirituality mark his pulpit utterances. Thoroughly prepared for the work of the ministry, wise and tactful in his methods, patient and persevering at all times, it is confidently believed that in the subject of this sketch the denomination has a man whose ministry will be felt by an ever-increasing multitude, and whose life will be an inspiration and a lasting benediction.

JOHN GOLDWIRE McCALL.



The McCall family has played an important part in the making of Georgia, materially, politically and religiously. It is of Scotch ancestry, the great grandfather of the subject of this sketch having emigrated from Scotland to America in the early colonial days, settling, it is probable, in the South. One of his sons was Rev. William S. McCall, a missionary Baptist preacher and planter of note. In connection with his ministry he carried on his agricultural pursuits with the help of slaves. He spent the latter days of his long and useful life in Screven county. His wife was Mary Pierce. They reared eight children: George, Moses, Charles, Joshua, John, James, Francis S. and Laura.

A few years after his marriage, Francis S. McCall removed from Screven county, Georgia, the place of his birth, to Telfair county, of the same State, where he engaged in agriculture. In 1845, having sold his plantation, he removed to then Lowndes, but now Brooks county, Georgia, and located nine miles south of where Quitman is located. In these early days South Georgia was but sparsely populated, and it abounded with deer, bear, wild turkeys and other game. Mr. McCall settled in the woods, cleared a space for his dwelling which he erected from timbers first hewn ten inches square and then split with a whip-saw, which was operated by two slaves, one standing on the top of the timber and the other below. Cotton and other products for sale were hauled to Tallahassee, Florida, and St. Marks in wagons, which on the return brought household supplies. In these early days almost everything needed on the plantation was made at home, and the blacksmith made most of the agricultural implements. In this active and independent way Francis S. McCall lived for years on the land he had cleared, until he died in 1876.

Francis S. McCall married Ann Dodson, who was born in Beaufort, South Carolina, where her father, an extensive and wealthy planter, lived. She died in 1901, having lived to the ripe old age of eighty-five. To her and Francis S. McCall were born thirteen children, all of whom lived to be grown. They were: John Goldwire, the subject of this sketch, James H., Rebecca, Jane, Wilson C., Mary, Elvira, Clementine, Joshua R., Richard M., Thomas B., Harry J. and Ada.

John Goldwire McCall, the subject of this sketch, was born January 18, 1836. He received the best of educational advantages. In 1858 he graduated from Union University, Murfreesboro, Tennessee. Three weeks later he was made Professor of Greek and Hebrew in that institution, and was successfully filling that position when the War between the States was declared. Immediately offering his services, he was commissioned as first lieutenant of Company K, Fiftieth Regiment Georgia Volunteer Infantry, and with his company joined the Army of Northern Virginia, and was afterwards commissioned captain of the company having charge of his company until he was wounded. Immediately after the engagement at Sharpsburg, he was given charge of a section of artillery and of three companies of infantry to guard a bridge across Antietam Creek, and while on duty there, though warned of the danger by Dennis Daily, one of his soldiers, who still lives in Brooks county, he was wounded by a minie ball passing through his face. It was during his convalescence at the hospital that he was elected Ordinary of Brooks county, Georgia. Being thus disabled for further service in the army, Captain McCall returned to Brooks county, Georgia, to accept the position to which he had been chosen, and for four years filled the office most acceptably. While thus employed, he studied law and was admitted to the bar and has practised in that profession in Quitman ever since, with the exception of four years, during which he was Judge of the City Court.

Captain McCall has been very influential in public affairs, the people having great confidence in his ability, judgment and discretion. He has served as Judge of Probate in Brooks county, and as Mayor of Quitman, and in both positions he manifested great

efficiency and courageous ability. He has been vice-president of the State Agricultural Society, and is a life member of this organization. Six times he has been made moderator of the Mercer Baptist Association, and twice he has served as vice-president of the Georgia Baptist Convention.

As an evidence of his belief in education, he has not only graduated his own five children, but he has contributed thousands of dollars to Baptist schools and colleges, and has rendered large and efficient service on their boards of trustees. For a long period of years he was a member of the board of trustees of Mercer University, and much of that time was president of the board and only lately has retired from that important position. In recognition of his scholarship, Union University conferred upon him the degree of A. M., and in 1894 Mercer University conferred upon him the degree of LL. D.

Dr. McCall, being fond of books, has accumulated a large library, and as an evidence of his profound interest in the Word of God, he owns every kind of translation of the Scriptures in English which has been published. He has many other rare and valuable books in his library.

In early life he became a Christian and united with Concord Missionary Baptist church, Madison county, Florida. Upon his return from the Civil War he united by letter with the Quitman Baptist church and began teaching the Bible class in that church in 1863, having taught the same class continuously since that time, rarely missing a Sunday. In addition, he has conducted and taught other Sunday schools near Quitman. While his teaching is mostly adapted to advanced students, three generations at the same time have been members of his classes. A number of his pupils have gone out as well equipped teachers and preachers, or efficient Christian workers. Dr. McCall might be considered a dogmatic Baptist. Taking the Scriptures alone as the rule of faith and practice, he believes in and adheres to the New Testament doctrines concerning the gospel and the church. While differing courteously from others, his faithful and fearless advocacy of the Baptist faith and order is a living illustration that where this is done Baptist churches multiply and flourish. At different times he has served

as superintendent of the Sunday school, and during his leadership it has enjoyed some of the most successful periods in its history.

The activities of Dr. McCall have not been limited to the Bible class and the Sunday school. The minutes of the conferences show that no name occurs so often as his in determining the policies of the church and in filling positions of trust requiring tact and sound judgment. For many years he was clerk of the church. Being one of the most successful business men of Quitman, he has perhaps been the largest contributor to all the objects fostered by his church, and churches of other denominations have been beneficiaries of his Christian liberality. Few men in Georgia have contributed toward the erection of more Baptist meeting houses than Dr. McCall, and it has been his delight to be host, especially to ministers of the gospel.

Dr. McCall was united in marriage to Miss Rosa Elizabeth Bobo, in 1867. Miss Bobo was a daughter of Dr. Virgil and Sarah Hanson Black Bobo, and was born in Greenville, Alabama. Their home has been blessed with six children, five of whom are living. They are: Mrs. Rosa Lee Lewis, Mrs. Rachie Black Cater, Miss Nonie McCall, Mrs. Edna Florida Tidwell and John Francis McCall.

Dr. McCall has been an earnest advocate of temperance, being strictly temperate himself, having never used tobacco in any form, and through all his long life he has fought intemperance, especially the sale and use of spirituous liquors. As an evidence of the high esteem in which he is held as a citizen and as a statesman, the people of his county delighted to make him a member of the Georgia Legislature in 1917, which position he still holds, 1918. From his earlier years he has been honored by the Baptists of the State in many ways. On one occasion, with the late Dr. H. H. Tucker, he was commissioned by the Georgia Baptist Convention to go as a messenger to the Northern Baptist Anniversaries. As in the Mercer Baptist Association, with which he has so long been identified, so in the Georgia Baptist Convention, he has been a familiar figure, and in both bodies he enjoys the honor and respect of his brethren. Dr. McCall is a gentleman of the old school, and his sense of honor has grown keener with the passing of the years.

In his long life of usefulness he has reflected honor upon the family name which he bears, and also upon the name of his crucified, risen and exalted Lord.

THOMAS ELIJAH McCUTCHEN.



Thomas E. McCutchen is the son of Dr. William Wesley and Mrs. Mary Frelove McCutchen, and is of Scotch-Irish ancestry. His father was born in Edinburgh, Scotland, and came to Virginia at the age of nine years. The mother was the daughter of W. E. Ellison, of Rutherford county, North Carolina. For twenty years Dr. McCutchen was a Protestant Methodist minister, serving churches in Virginia and Georgia, but five years before his death changed his views, united with the Baptist faith and served churches in Alabama.

The son, Thomas, was born September 5, 1860, near Stone Mountain, DeKalb county, Georgia. When the infant child was given the mother she prayed to God that her son might be a minister of Jesus Christ and a winner of souls. Five years later the father, dying, laid his hand upon the child's head and prayed, "Lord Jesus, let the mantle of thy servant fall on my child."

Born in the very atmosphere of prayer, reared in a Christian home, when the Southland was just emerging from the war that had devastated the land and brought suffering and privation to so many fatherless boys; facing the struggles and hardships of aiding a widowed mother and small children young Thomas escaped many boyish experiences in a wayward and sinful life by the responsibility he assumed in caring for his mother. These problems were solved and in a large measure fulfilled the expectations of his parents in the answer to their prayers.

At the age of eight came the first impression to preach the gospel. In August, 1868, at the old Stone Mountain Baptist church during a revival conducted by W. H. Strickland and a minister whose name was Maddox, the young boy, sitting by his mother's side, listened earnestly as the preacher told of the glories of heaven and the horrors of hell. From that hour he dates his conviction of sin and the call to preach, even before he was conscious of his acceptance with God. During his school days he would preach to and pray for his companions, using for a pulpit an old chestnut stump which now stands under the new Baptist church at Stone Mountain. Thirty-five years later Mr. McCutchen held a revival in the town of his boyhood, this incident was referred to, and there were six men and women present who stood and testified that they received their first impression to seek the Lord at that time.

In 1870 the family moved to Atlanta, Georgia. Some time before the mother had married Mr. Harison H. Bryan, a Christian gentleman and loyal Baptist deacon. This made a way for the education of the children, and even as a boy Thomas was a genius, a close student who made the best of every opportunity. He received only a common school education, then procured a position with the firm of J. Regenstein and Company, Atlanta, with whom he remained for nine years. These Jewish gentlemen favored the young man in many ways and allowed him to spend idle moments at the store in study, believing that he would be a minister. During these years he attended night school and Moore's Business College, and every means to get knowledge of the Bible was sought, his first lesson in Greek being given by a Greek fruit vender on Whitehall Street.

At the age of fourteen he was happily converted, and baptized by Dr. Virgil C. Norcross at the Fifth Baptist church, now Woodward Avenue. He was greatly impressed to surrender his life to God for service and began by assisting his pastor in meetings, holding neighborhood prayer meetings, visiting the jail talking and praying with the prisoners, and holding meetings at shops and factories. Believing that he had been called to preach the church gave him license September 19, 1884. Providential circumstances now changed his plans and at the age of twenty-two he was married to Miss Lula Belle Richardson, adopted daughter of Mr. W. S.

Richardson, of Lewisberg, Kentucky. Mr. McCutchen was then with the firm of Moore, Marsh and Company, Atlanta, but trying to banish the haunting impression to preach decided to flee, like Jonah, to another place and begin anew. He and his father-in-law located in Sharon Grove, Kentucky, and opened up a mercantile and tobacco business which was a splendid success.

But God opened the way to other fields and the business was given up. By the order of the Antioch church, Logan county, Kentucky, he was ordained at the close of the session of the Clear Fork Association at the Salem church, Simpson county, August 11, 1885, by a presbytery composed of the following brethren: C. W. Dickerson, R. Jenkins, and J. F. Whitson. Was called to and accepted the Antioch and Green Ridge churches and organized the Sharon Grove church as the first fruit of his ministry, baptizing converts at every meeting in the year except one. Here Mr. McCutchen, with other ministers, organized a Union Bible Training School for pastors and deacons. Realizing the need of a more thorough knowledge of the Bible he attended the Baptist Theological Seminary, Louisville, Ky., but had to leave before completing his course because of insufficient funds, and accepted a call to the East Atlanta church.

Soon other churches called him, and his work in Georgia has been a phenomenal success. For thirty-three years as pastor and evangelist he has served twenty-seven churches, giving part of the time to business. The churches served are as follows: Antioch, Green Ridge and Sharon Grove, Kentucky; East Atlanta, Willow Spring, Harmony, Douglasville, Villa Rica, Ephesus, Tallapoosa, Watkinsville, Center Hill, Bethabara, Walker Chapel, Sandy Creek, Ebenezer, Rutledge, Buckhead, Centennial, Bethel, Alcova, Annie Mary, Winder, Lithonia, Rockdale, Philadelphia and Jones Avenue, Atlanta, his present pastorate.

Mr. McCutchen has kept a record of his ministry and the following are some items taken from the record books: Sermons and special addresses 6731; attended and conducted 2592 prayer meetings; visited 10,343 homes; held 237 revivals; conducted 416 Bible studies; assisted in the ordination of 8 preachers and 73 deacons; constituted 21 churches; built 13 houses of worship; organized 23 Sunday schools and 58 other societies; preached 237 funerals;

married 276 couples and received 6,136 members. Average salary has been \$840.00 per year and his average gifts to benevolence more than ten per cent of that amount.

On July 18, 1894, he was married to Miss Addie Kathleen Verdery, daughter of Dr. P. S. Verdery, Douglasville, Georgia. For twelve years he lived at Monroe, Georgia, and during these years his country churches gave more than twenty-five thousand dollars for Christian benevolence. He was clerk and treasurer of the Appalachian Association for seven years, moderator of the Stone Mountain Association for two years, and printed the first map on the minutes of an association in Georgia. He originated a fight in Walton county against still houses and blind tigers, raised a petition from the people and through his representative, Joseph E. Felker, passed the first law making a blind tiger a nuisance. With this law he captured, prosecuted and destroyed the largest blind tiger business in the State.

In 1907 Mr. McCutchen was employed by the Georgia Baptist State Mission Board and moved to Atlanta. His first work was holding meetings in the city, afterward accepting the pastorate at Jones Avenue. In less than two years the building was repaired and beautified. There were more than six hundred additions and the church contributed to all purposes. In the midst of this splendid work he sustained a great loss in the death of his wife, leaving him the care of six young children.

Mr. McCutchen has reared two sets of children all of whom are living: Mrs. Annie Belle Sheats, wife of James F. Sheats, Winder; Mrs. Mary C. Floyd, wife of Dr. Jno. T. Floyd, Atlanta, and Mr. Virgil W. McCutchen, Chicago; Misses Leota, Mercedes and Louise; Mr. Mack D. McCutchen, First Lieut., 31 Balloon Co., Reg. No. 3, U. S. A.; Masters Thomas E., Jr., and Marcellus.

His home life has been one of social sacredness, with great joy mingled with deep sorrow. Through the leading of Providence on April 25, 1910, he was married to Miss Ora Adelle Turner, only daughter of Mr. and Mrs. Charles M. Turner, Atlanta, who has ever been an inspiration to him in his work, a faithful wife, a beautiful Christian character and a devoted mother to his children.

The work at Jones Avenue called for larger things and Mr.

McCutchen was elected Superintendent of Missions in the Atlanta Association. Within two years five churches were organized, seven church buildings begun and four finished and dedicated, and with the assistance of the pastor evangelists and his assistant, C. W. Rowe, there were 3,100 people added to the churches.

In 1911 Mr. McCutchen resigned his position in Atlanta, and accepted a call to the Lithonia church and moved to Lithonia, Georgia. The record of his pastorate there shows splendid work accomplished. During the four years as pastor the church building was remodeled, twelve Sunday school rooms built and furnished, and an eight room pastorium erected, all at a total cost of \$15,000. In addition to this work he preached at two country churches, Rockdale and Philadelphia, and organized the South Lithonia Mission Sunday school.

In December, 1917, he was recalled to the Jones Avenue church, removed to Atlanta and again resumed his duties with a great future for the best work of his life.

Mr. McCutchen is a church builder, a preacher with unusual gifts, is known as a peace-maker, and is a lover of the great truths of the Bible. He illustrates his sermons with blackboard characters and sketches which attract the children, who love him.

Aside from his ministry, too much cannot be said of the life of Mr. McCutchen as a Christian gentleman. Always patient, tender and kind, with an unbounded faith in God and a courage and zeal undaunted he wins the love and confidence of all who come in contact with him. Modest and retiring in private life, yet his boldness in denouncing sin and his absolute fearlessness in attacking the strongholds of Satan are his strongest characteristics. He knows men and how to reach them, is a student of human nature and is truly a man with a shepherd's heart.

GEORGE JEFFERSON McNEW.



The subject of this sketch—preacher, teacher and author—was born near Lonoke, Lonoke county, Arkansas, October 3, 1875, being the elder of two preacher sons of William E. and Sarah E. McNew. (The other son is Jas. T. McNew, pastor of the First Baptist church, Lufkin, Texas.) Reared in a home poor in this world's goods, though wealthy in spiritual treasure, this God-chosen boy was, in his tender years, thrown upon his own resources for his

education. But by the paradox of grace even this untoward circumstance favored and contributed to his higher development for the campaigns of the Cross. While building a rugged physical constitution on his father's farm, the ambitious youth eagerly seized every opportunity that the schools within reach afforded. There he soon became distinguished for the deep earnestness, patient thoroughness, and unswerving fidelity to duty that have characterized his whole career. Later, to acquire funds for his higher preparation and as a most valuable part of that preparation, he engaged in teaching, and rendered most efficient service for thirteen years in the public schools of this native State (1895-1908).

On September 3, 1892, when in his seventeenth year, the young man received the opening of his spiritual eyes and caught the vision of dying love that breaks the hearts and saves the souls of men. Thenceforth a new world opened before his anointed eyes. Old things had passed away: all things had become new! No less than the best in intellectual culture and equipment could meet the noble aspirations that now leaped like angels from the temple of his heart, and he soon turned his face toward college halls for such a trial of patience and steadfastness of purpose as is worthy to live in history. Entering the University of Arkansas in 1894, he did not complete and finish his college and seminary training till 1916,

when he stepped from the Southwestern Baptist Theological Seminary a Doctor in Theology. Part of his college work was done in Ouachita College, Arkansas, whither, even after taking his Th. M. degree from the Seminary, he repaired in 1913 to complete his work for the A. B. degree.

During his seminary career his superior ability and accurate scholarship won such clear recognition that, during his senior year as candidate for the Master's degree, he was made assistant to the professor of New Testament Greek. Also during the year 1911-12, '14, '15, he was honored with the position of Assistant Librarian of the same institution.

But while engaged in the most arduous labors as student and as teacher, George McNew "was not disobedient to the heavenly vision" that summoned him to declare "the unsearchable riches of Christ"; for from the day of his ordination, which took place on May 15, 1904, in the Baptist church of Ozan, Arkansas, he has never lost an opportunity to speak to the hungering hearts of men and break to them the Bread of Life. Since that time, as pastor or supply, his faithful ministry has blessed and strengthened the churches at Alvin, Texas (1905-6); Columbus, Arkansas (1907-8); Erick, Okla. (1909); Lipan, Texas (1910-11); Carlisle, Ark. (1913-14); Morgan, Texas (1915-16); Hearne, Texas (1917); and Sparkman, Ark., where he has been as pastor since February, 1918.

The labors and struggles of his young manhood were crowned with a great joy when, on October 3, 1913, he was united in marriage with Miss Mary B. Chambers of Whitesville, Kentucky. The wedding day was also the birthday of both, and what could this remarkable coincidence mean unless that God had ordained that these two lives should be one indeed? One boy has blessed this union. May he too become a herald of the Cross and wear his father's mantle!

In the field of letters, Mr. McNew has labored diligently and well. Among his best treatises are "The Relation of Physical and Moral Evil," and "The Realization of the Kingdom of God in Human Society." His most elaborate work, however, was based upon his thesis for the Th. D. degree, which he was encouraged by the Seminary faculty to publish. It is entitled "What Jesus Taught

Regarding Wealth," and has just come from the press as a distinct and invaluable contribution to the subject of material possessions and Christian stewardship.

George McNew became known to the writer during the seminary days of both. It is natural for one to say fine things about a friend, at once esteemed, admired and beloved; but we shall say here no more than the barest justice would demand. George McNew is a man, a gentleman, and a Christian. His life is controlled by the greatest of all motives, love to Christ. In all that he plans or does, it is apparent that "the love of Christ constraineth" him. Gentle as the gentlest woman, strong in the Spirit as some other Paul and sincere as Truth—with whom shall we compare him save with the shining Exemplar and glorious Type of every son of God? No one with spiritual insight ever came into personal, intimate contact with the life of George McNew without discerning there the spirit of the lowly Nazarene. Feeling the heart-throb in his manly grip and gazing at the pure light in his sincere eyes, one feels at once that here is one with whom he can safely enter into that compact that Emerson said is the greatest we can make with our fellows: Let there be truth between us two forevermore.

Of two great weaknesses that corrode the heart and break the bow of many a preacher—ambition for fame and ambition for power—the writer has never seen one trace in George McNew. Many preachers lust after a name in the kingdoms of this world, and they seek it through eloquence of speech and the pleasing of men. George McNew has learned at the foot of the Cross that

The glories of our blood and state

Are shadows, not substantial things,—

and his heart's desire is to reign in a kingdom of love established in the hearts of those whom he loves and serves. Many preachers—alas, how many!—like Simon of old, want to get possession of the Power and use it. George McNew has allowed the Power to get possession of him and use him, as is attested by all who have heard his clear voice ring out in the power of a deep experience the mighty truths of law and grace. He devotes all the energy of his soul to a positive gospel, wasting no time in the endless meanderings of doubt. He declares a vital, virile message, straight from the throne

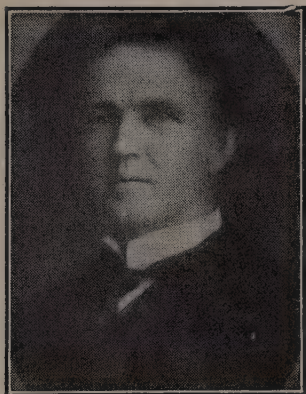
of God, following no will-o'-the-wisp of speculative philosophy through "fables and endless genealogies." His philosophy is deeper and broader than that of Nietzsche or Mill or Kant: his is learned at the feet of the Sage of the ages, who said: "I AM the Truth." He scorns all tricks of the ministry, and regards all the shallow and sensational methods of our day with a manly and high-souled contempt. On the altar of his heart burn the fires of evangelistic passion kindled at the Cross. His aim is not to parade his talents or his wit, and thus attract men to himself: it is always to hold up the Christ before their dying eyes and portray the One who saves men by drawing them unto himself.

George McNew has not yet reached his prime. Through two decades of obscure and patient toil he has been paying the price of a success that will be ascribed to his labors by those who think and who achieve. Well has it been said that no man can be appreciated save by his equals or his superiors. This being true, George McNew's name may never be heralded on the emblazonry of popular fame; but it will one day be called by a voice that shall say: "Well done, good and faithful servant: enter thou into the joy of thy Lord."

Dr. McNew is seriously considering giving his life to the work of a chair in theology, for which he is so eminently fitted. Whether in this or in the pastorate and the pulpit, may his lamp never grow dim; and as he climbs to the zenith of all his powers, may he also rise in the confidence, affection, and admiration of an ever-enlarging host of God's children, of serving whom he is never weary. Finally, of this humble nobleman of the kingdom of Truth we will say:—

We praise thee, knight, and her with thee we praise
Whom God hath given to cheer thee to the strife;
God give you yet together length of days
To reap in full the travail of your life!

THOMAS WASHINGTON O'KELLEY.



Concord Baptist church, which is located in Hall county, Georgia, fifteen miles north of Gainesville, was for a long period of years one of the largest country churches in that section of the State. It was the center of the social and religious life of the community. Its membership was composed of sturdy country folk, and its pastors in the earlier years, though neither college bred nor seminary trained, were strong preachers of the simple and yet pro-

found gospel of dying love and saving grace. Their preaching was edifying to the church and convincing to the unsaved, and large congregations hung upon their ministry. In the course of years the educational spirit of the community crystallized into the Chattahoochee Baptist High School. Its buildings are hard by the old church. With the establishment of the school, the population of the community began and has continued to increase. It is now known as Clermont, Georgia, a prosperous little town which has been built around the old church and school.

One of the pioneer citizens of the Concord community, as it was formerly known, was Edward Washington O'Kelley, of Irish stock. His wife was Elizabeth Barnes. They lived on the farm, and their home was blessed with six boys, three of whom, T. W., N. B. and A. F. have become distinguished Baptist ministers. Joseph, the youngest brother, died while a student of the State Normal School, Athens, Georgia, where he was preparing himself to teach. It was thought by his fellow students, class mates and intimate friends that God had laid his hands on him for the ministry. It may be said of him that he was not less brilliant than his gifted brothers.

Thomas Washington O'Kelley, the subject of this sketch, and the eldest of the three preacher brothers, was born in the Concord community, Hall county, Georgia, December 16, 1860. The early

years of his life were spent on his father's farm, on which he was accustomed to do hard work. In body he developed into a large and strong man more than six feet tall and weighing one hundred and eighty-five pounds. Between the busy seasons on the farm he attended the local school of his community. As a boy he was an apt and diligent student, and with the meager advantages afforded in a country school he prepared himself for the Freshman class of Mercer University, at Macon, Georgia.

Of course Mr. O'Kelley was not as well prepared for college as many of his classmates, but he had been accustomed to hard work and knew nothing but to be an honest, painstaking student. It was not enough for him to make a passing mark; his college course was serious business, and he made it his habit to go to the bottom of the subjects he studied. Soon he was in the lead of his class, and in 1889 he graduated with first honor. Unlike many first honor graduates, he has continued to be a close student of books and things. During the years of his busy life and responsible positions, he has amassed a vast amount of exact knowledge and of general information. In point of scholarship he ranks high among his fellows.

On his graduation from Mercer University with the A. B. degree, he became principal of the Hiawassee High School, at Hiawassee, Georgia, in the Fall of 1889. After a year of successful service as head of that institution, he was called to the chair of Latin in Mercer University, where he began his career as a college professor, in September, 1890. The following year he occupied the chair of Greek in the same institution. As a teacher of the classics he was gifted in inspiring his students to study and in making clear to them the technicalities of the languages. Had he chosen teaching as his life work, he would have developed into the peer of any teacher in all the land.

Mr. O'Kelley was happily converted in October, 1879, and in November, 1888, he was ordained to the full work of the gospel ministry by the First Baptist church, of Macon, Georgia. The presbytery was composed of Drs. E. W. Warren, J. G. Ryals, A. J. Battle, John J. Brantley and George R. McCall. Having felt called of God to preach the gospel he could not be content with the

work of the school room. While professor at Mercer University he preached somewhere nearly every Sunday, and for a time was pastor of Mount Zion church, near the city of Macon. During the early part of the year 1892 he supplied the pulpit of the church at Hawkinsville, Georgia. That church was so pleased with him as pastor and preacher that it induced him to give up his professorship in Mercer University and to become its permanent pastor. For one year he led this great old church in doing a magnificent work.

In 1893, the First church at Griffin, Georgia, extended Dr. O'Kelley a hearty and unanimous call to become its pastor. The call was accepted, and he began his work with this church on the first of May. The climate of South Georgia had undermined his health, but upon his return to the highlands his former vigor was restored. The Griffin church greatly prospered under his ministry from May, 1893, to July, 1899. It was during that period the church attracted State-wide attention on account of its increased Christian liberality. Every department of its work prospered under his leadership. During his pastorate it graciously gave him leave of absence to take a special course at the Southern Baptist Theological Seminary, at Louisville, Kentucky.

In September, 1899, the West End Baptist church, of Atlanta, induced Dr. O'Kelley to retire from the pastorate of the Griffin church to accept its call. It was in Atlanta he had his first experience in the grind of a city pastorate. In his other pastorates his churches were first in the community and were located in the center of things. In spite of the new and untried experience of a city pastorate, he did a great work for the West End church, and it was loath to give him up that he might accept a call to the Second Baptist church, of Little Rock, Arkansas, in March, 1902.

It was hard for Dr. O'Kelley to break away from his family and State ties to take up work in a western State. But the opportunities offered by the Second church of Little Rock, the leading church of the city and State, were too great to be turned down. In a short time he won his way into the affections of his people, and tactfully adapted himself to his new environment. Soon his reputation as a strong preacher and aggressive pastor became known farther West. Accordingly, the First Baptist church, of St. Joseph,

Missouri, extended him a call in 1904. This call was accepted and he began his work in that city in February of the same year. Seven of the best years of his life were given to that great church. All the departments of its work greatly prospered under his leadership. In the Fall of 1910 a number of leading churches in the South were seeking his services, but the First Baptist church of Raleigh, North Carolina, made the strongest appeal. Its unanimous call was accepted and he began his work as its pastor in January, 1911. Under his leadership this church, located in the capital of the State, with Meredith College in the same community, and Wake Forest College nearby, has done the greatest work in its history.

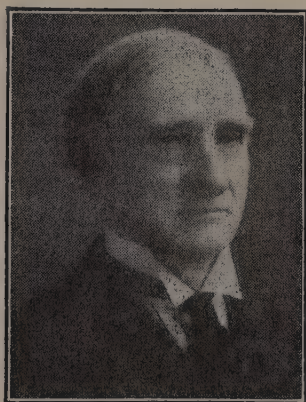
The Baptist denomination has given full recognition to the splendid gifts and attainments of Dr. O'Kelley, than whom there is not a more modest and unassuming minister of his ability in the South. Mercer University, his Alma Mater, conferred upon him the degrees of A. B., A. M. and D. D. While in Georgia he was a trustee of Mercer University and of the Georgia Baptist Orphans' Home, and was a member of the State and Home Mission Boards. Since leaving Georgia he has served as a member of the Mission Boards of Arkansas, Missouri and North Carolina. At this writing he is the State member of the Foreign Mission Board for the State of North Carolina. These are only a few among the many honors conferred upon him by his denomination. In recognition of his ability as a preacher, he delivered the annual sermon before the Southern Baptist Convention at its session in St. Louis, Missouri, in 1913.

Dr. O'Kelley has been twice married. His first wife was Miss Mamie Alexander, of Maysville, Georgia. She was a bright and consecrated Christian woman, a worthy helpmeet to her husband in his great work. She passed away in April, 1893. In July, 1900, he was married to Miss Rosa Meriwether, of Albany, Georgia, a woman of exceptional qualities for the wife of a pastor. Three children have blessed their home, Thomas W. Jr., Mary Cutliff and William Meriwether.

It may be said that Dr. O'Kelley is a high type of Christian gentleman. In all the relations of life he is a true man. In civic

affairs he is always on the right side of every question. As a friend he is as true as steel. In business his word is his bond, and while he knows the value of a dollar, he is generous in the use of his money for the good of others, World-wide evangelization of the New Testament order, and Christian education have commanded his best gifts as a preacher and leader, and they receive more than a tithe of his income. While he looms large as a gospel preacher and a successful pastor, he is not less as a man among men.

ISAAC NEWTON ORR, SR.



One of the most substantial and influential pioneer citizens of the eastern part of Georgia in the beginning of the last century was Philip Orr. In 1829, he and his wife and their children moved to Coweta county, Georgia, and settled in a virgin forest ten miles from Newnan, the older boys cutting a road ten miles long through the woodland to the place they cleared for a plantation. Among the sons of Philip Orr was Robert, who was born in Wilkes county, Georgia, in 1813. The wife of Robert Orr was Almira E. Simms, who was born in Hancock county, Georgia, and belonged to one of the pioneer families of that county. On November 12, 1840, a son was born unto Robert and Almira E. Orr, who was given the name of Isaac Newton Orr, the subject of this sketch.

Isaac Newton Orr received his primary education in the old ante-bellum country school, finishing his literary training in Newnan. His early life being spent on the farm, he was free from the subtle temptations so common in towns and cities. The influences of the home in which he was reared were the very best. A sense of honor was instilled in his mind and heart, and it gripped him and held him throughout his long and useful life.

In 1861 Isaac Newton Orr enlisted in Company A, First Georgia Regiment, under Captain Handvey. After serving with an honorable record for two years, he was made enrolling officer for Coweta county, a position which he held until the end of the war. He had four brothers in the war, one of whom, Frank, was killed.

At the close of the war Mr. Orr returned to Newnan, Georgia, and in 1875 went into business in a small way. By close application and honest dealing he built up and maintained a large and successful mercantile business. As a business man he interested himself in all that concerned the welfare of his town and county. His fellow citizens recognized his superior ability, as a token of which they elected him to numerous local offices, all of which he filled most acceptably. As early as 1878 he was elected a member of the city council, and in 1893 he was chosen mayor. At the expiration of his term as mayor he was re-elected. As an evidence of his progressiveness, a system of water works was installed during his term of office. In fact, Mr. Orr heartily favored whatever he believed would advance the interests of Newnan and of Coweta county, and of his State as well. In 1905 the people of Coweta county elected Mr. Orr as a member of the General Assembly. He served with such great acceptance to the people of his county that he was chosen for the second term in 1907. In fact, many of his fellow citizens did not hesitate to say that Mr. Orr was good gubernatorial timber.

Since 1873, Mr. Orr was closely identified with the educational interests of Newnan. It was in that year he was made a member of the school board, and he continued a member of that board, except for the periods during which he served on the council and as mayor, up to the time of his death, in 1917. He was an enthusiastic friend of education and a warm supporter of every movement that promised to make the schools of his city, county and State more efficient.

In 1867, Mr. Orr married Miss Dora Johnson, daughter of Berry D. and Cynthia Gibson Johnson. Mr. Berry D. Johnson was a pioneer citizen of Heard county, Georgia, and a man of sterling character and of fine natural ability. Twice he represented his county in the legislature and was a member of the first Convention

after the war. The home of Mr. and Mrs. Isaac Newton Orr was blessed with eight sons, six of whom are living. They are: I. N. Orr, Jr., Benjamin, Robert, Cleveland, Frank and Paul. Two sons deceased, Sylvanus G. and Berry Johnson Orr.

In 1856 Mr. Orr united with Bethel Baptist church, Heard county, Georgia. A short time after moving to Newnan, he transferred his membership to the First Baptist church, of which he was a devoted and useful member until his death, which occurred at his home in Newnan, July 4, 1917. His widow, Mrs. I. N. Orr, and four sons are also members of the First church, Newnan.

Mr. Orr was a loyal Baptist, and for many years he was actively interested in denominational affairs in the city, in the Western Association and in the State and South. For more than twenty-five years he was a familiar figure at all the meetings of the Western Association. He was always willing and ready to serve his church and denomination in any capacity desired by his brethren. Mr. Orr was jealous of the good name of his church, and under no consideration would he permit it to be tarnished because of its failure to meet its obligations to its pastor and others. During the long period of his membership in the First church he had only a few pastors. In the selection of a pastor he showed unusual tact. He made it a rule when his church was without a pastor to privately confer with his brethren who were in position to know the preachers of the State. When favorable consideration was given to the name of a given brother, accompanied by a group of his brethren he would visit the church of the pastor under consideration and attend the regular services of the church, and thus hear the pastor preach. If the preacher made a favorable impression, then an interview would be sought and had. In every case Mr. Orr insisted in dealing with only one minister at a time.

Mr. Orr was given to hospitality. Especially was he fond of entertaining preachers. The following incident is cited: At a session of his association a visiting minister was invited to preach. The sermon profoundly impressed Mr. Orr, and at the close of the service he thanked the preacher for the message and insisted that he stop by with him and spend the night. The preacher accepted the invi-

tation. After he had retired he heard a gentle tap on his door. Suspecting that it was Mr. Orr the preacher invited him to come in. He entered the room, dressed for bed, and said to the preacher: "After preaching such a sermon as you did today, you deserve a pillow of down under your head. Raise up your head." The preacher obeyed, and Mr. Orr slipped a pillow of down under his head and bade him good night and wished him sweet dreams. Few men were more gifted in the art of entertaining his brethren and making them feel at home than Mr. Orr. His good wife always shared his pleasure in entertaining preachers and others.

Mr. Orr was easily one of the leading citizens of Newnan, Coweta county and Georgia. He was a man of exceptional business ability, and therefore a man of fine judgment. He was blessed with an unusual degree of foresight, and he had acquired tact in handling delicate situations. He was one of those men who could so manipulate differences between fellow citizens or brethren as to bring about a return of friendship without making himself conspicuous.

When Isaac Newton Orr passed away, the whole city of Newnan realized that it had lost one of its truest and most useful citizens, and as a mark of respect to him all the business houses of Newnan were closed during the hour of his funeral. Men and women from all the walks of life delighted to pay tribute to his memory, not only as an ideal citizen, but as a model husband, tactful father, devout Christian and useful deacon in his church. Though he be dead, he yet speaks in the noble life which he lived, and not only his children, but his fellow citizens, rise up to call him blessed.

WADE HAMPTON PARKS.



Life affords a vast range of opportunity for the development of character in efficient service. Sometimes it gives an inheritance of personal traits of incalculable value, sometimes a setting in which traits of less merit may be cultivated to great excellence. There is infinite variety in its gifts and our estimates of their relative values are not always correct. Wade H. Parks, born on April 13, 1868, in the foothill country of Banks county, Georgia, was

fortunate in his environment and heritage. He was additionally fortunate in the estimate placed by his parents upon his physical welfare, his mental training and his spiritual well-being. His father, David R. Parks, came of French-Irish descent, while his mother bears the good English name, Elizabeth Weaver. They were people of purpose and ideals, not drifters. It is the saving grace of American life that such families exist in large numbers throughout the realm, whose ambitions and principles, born and nurtured in a free country, steadily point and lead to higher planes of living and righteousness.

The early life of Wade H. Parks, spent on a North Georgia farm, was directed in its progress so that he grew up in an atmosphere of inspiration. He knew the fatigue of farm work and the pleasure of country sports, and above it all there was held up for him the ideal of an educated, equipped man to do the world's work. After his conversion, in 1884, his ambition found a new direction. Submission to the leadership of Christ gave the desire to serve, and for proper equipment thereto. Such a desire required years to work out its accomplishment, but one may easily read its record in the setting furnished by family life, school and church influences, and the great uplift of spiritual response to the call of Christ, and see its realization in a life of ministry.

He attended the public schools, and at the age of twenty years entered Gainesville College, and later the Baptist school at Hiawassee, under the tutelage of J. G. Harrison and S. C. Hood. He was graduated with the A. B. degree from Mercer University in 1897. It was in 1896, while at Mercer, that he was ordained to the ministry by a presbytery consisting of J. B. Gambrell, B. D. Ragsdale, J. L. White, A. B. Vaughan and J. L. Gross, and found the trend to his aspiration to be equipped to do the Lord's work in specific ministry.

School work thoroughly done throughout all the classes produced scholarship of such a degree that he was made principal of the Mercer Summer School in 1897. Since his ordination to the ministry, Wade H. Parks has preached the evangel of the Christian religion at Bethel, Hancock county, Georgia, in 1896; Dahlonga, 1897-1900; Antioch, Morgan county and other churches in the Central Association, 1901-1904; Woodville, 1905-1909; Cochran, 1910-1912; Clarksville and Cornelia, 1913 and in an organized field of churches in the Georgia Baptist Association, consisting of Tignall, Clark's Station, Sardis and Beaverdam, 1914 to the present time, 1918. He was made chairman of the executive committee of the Georgia Baptist Association in 1916.

No small part of the support and strength of his life has come from his faithful helpmeet, whom as Miss Sallie White, daughter of John Taylor White, of Maysville, Georgia, he married in June, 1889. She has met the problems of a pastor's wife, many and difficult, with tact and wisdom, bearing and forbearing, rendering great service out of greater love, to the people among whom she lived. As friend, teacher or leader, she has served no less faithfully than as wife and mother. From this marriage four children have lived to bless their home.

There have ever been held out to Wade H. Parks such ideals of thoroughness, of accuracy, of organization and of efficiency in service, as to become elements of his own character, to be expressed in the standards promulgated by his preaching. He has stood on a Scripture basis for living and acting, and has accepted none but the simplest and most direct interpretation of Scripture for his

guidance. Accurate scholarship has enabled him to really edify his people with right instruction and make his ministry contribute to intelligent Christianity. This is the working out of the ideals born in his early home, held to through school days, and materialized in his life's labors.

Working patiently and persistently to evangelize, to instruct, to exhort, he has gone about his Master's business in the labors of country fields, and the trials of town pastorates, always honoring his hearers with his best thought and preparation. Love and sympathy for his fellow man have brought him into intimate contact with men in their sorrows and in their joys, and these sensibilities have not been dulled by constricting selfishness. The dominant humanity of man must be fully considered in the effort to develop his spiritual nature, and this Wade H. Parks was always willing to do, without ever accepting it as an excuse for sin.

A preacher of the gospel of Christ, as teacher, friend, citizen and pastor, holds up a standard of righteousness that stabilizes thought and sentiment in his community; and in times of stress his stand for right and order is a bulwark against the anarchy of sin. This service rendered in the humility of dependence on God, and in gratitude for the opportunity to do his work, is characteristic of the subject of this sketch; indeed, his life represents fully, in its plan, its work, its sorrows, its joys, his belief that all of man's forces are to be intelligently organized to do God's service on earth; that this is the main business of life; that he is honored in being called to that service; and that in so rendering it, he glorifies the Lord Jesus Christ.

Such men as Wade H. Parks build well in the Baptist denomination and Christian life of our State, and in the fulness of time their works stand as a monument to their usefulness.

JOHN BERNARD PHILLIPS.



The subject of this sketch, John Bernard Phillips, was born in Twiggs county, Georgia, June, 8th, 1873. His early life, until fifteen years of age, was spent on the farm, which provided for him a robust physique. As a young man, still in his teens, he moved to Macon, Ga., where he entered upon a business career. This he followed until his call to the ministry and ordination in the Winter of 1903.

The life of Bernard Phillips, and his wonderful achievements under God, reads more like fiction than fact. It certainly exemplifies the marvelous power and grace of God. Phillips, as a boy, lost the one dearest to him—his mother—and in so doing he missed the earlier moral training so needful for a growing child. In moving to a large city, he became very wayward and sinful as he grew into manhood, but the wonderful grace of God was shown in the Summer of 1890 when, as a young man, he was saved from the penalty and power of sin. Joining the Second Baptist church of Macon, he later became the superintendent of the Sunday school, and afterward was elected a deacon of the church. Hence it was that Bernard Phillips (as he was familiarly known over the city of Macon) began showing his faith by his works. The early waywardness had placed him in debt several hundred dollars, of long duration, and the most of which was pronounced hopeless by his creditors. However, after knowing God in full salvation, he began making restitutions, paid every cent of the indebtedness, with interest, and there is no one who believes more in the honesty and integrity of J. B. Phillips than his enemies and creditors of old. Surely it was an instance of a “sinner made whole”, and no one had more right than he to sing,

“In loving kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame,
Through grace he lifted me”.

While a deacon of the Second Baptist church, Macon, that church called for his ordination, the presbytery consisting of Rev. B. Lacy Hoge, J. B. K. Smith and Jno. F. Cargile. He immediately became pastor of the church that called for his ordination, remaining as such some six years. It was in this first pastorate of the old Second church of Macon that Bro. Phillips did some of his most constructive work. There are ministers over this country, and missionaries on the foreign field, who came from this early work of this young pastor. The church grew with leaps and bounds, and remained on its high plane of usefulness throughout his pastorate.

God has given to J. B. Phillips wonderful evangelistic gifts, and in order to exercise them more fully, he entered the evangelistic work in 1908, remaining active in same for about five years. In this work he is eminently fitted and successful, having held great evangelistic campaigns both North and South.

In 1912 the Tabernacle Baptist church of New Bern, N. C., was looking for a pastor-evangelist, and succeeded in securing the services of Bro. Phillips, where he remained until 1914. There was a mighty constructive work done at this place, and in the eighteen months pastorate there were added to the membership of the church 259 members.

From New Bern, Bro. Phillips went to the Tabernacle Baptist church of Chattanooga, Tenn., succeeding as pastor Dr. Allen Fort. It is in the present pastorate that he is doing his best work for God. He has been a great factor of righteousness in civic affairs where a determined hand and word was needed, for it is known that he fears no one but God.

Also the Tabernacle Bible Conferences for Chattanooga were founded by Pastor Phillips, bringing to that city some of the ablest Bible teachers of this country. These Bible Conferences have become State-wide in their blessings and scope. Hundreds in Chattanooga and points tributary annually take advantage of these Conferences for Bible study and evangelism, and they have now become a permanent fixture in the religious life of that city. With the advantages of a business education, Pastor Phillips has been doubly successful in all his church endeavors, and has succeeded in

placing his church work, financially and otherwise, on a most substantial basis. His members seem unusually liberal, and his churches are always known as "soul winning and training stations" for God.

As a preacher, Bernard Phillips preaches the old time gospel in fearlessness, power and love. Receiving but meager educational advantages while a youth, yet through observation and hard application to study, he has acquired an excellent knowledge of the Word of God, becoming a profound thinker and a student of men. With his unlimited energy and enthusiasm, none of the Lord's work will ever be "found wanting" that has been entrusted to his stewardship.

On June 3, 1894, Mr. Phillips married Miss Annie Rebecca Cowart, who has proven to be a worthy helpmeet to her husband in his great work. Five children have come to bless their home, who in the order of their ages are: Julian, Cecil, Bernice, Robert and Mallary.

Very few ministers of this generation have brought to pass greater things for God and have accomplished more as a pastor-evangelist than Mr. Phillips. With the knowledge he has gained from close study, observation and experience, he is better qualified than ever before for accomplishing great things in the interest of his Master's kingdom. Being a veritable bundle of energy, he is a persistent worker and he never loses an opportunity for the exercise of his gifts in connection with his own church and in doing evangelistic work for pastors anywhere and everywhere. Relatively speaking, he is young in years, well preserved in body and mind, and the future seems to have many rewards and blessings in store for him.

WILLIAM LOWNDES PICKARD.



William Lowndes Pickard was born in Upson county, Ga., October 19, 1861. His father, James LaFayette Pickard, was a prosperous planter and a noble specimen of the Christian gentleman. His mother, Ann Hasseltine Ross Pickard, was a refined Christian woman. In America, his ancestors were Baptists; in Europe, Huguenots. On his mother's side there has been a preacher in the family for the past three generations. Wil-

liam's father died during the Civil War. At the close of the great struggle the family estate had been swept away, and early in life young Pickard was thrown upon his own resources. Soon after the war he went to live in Talbot county, Ga., with his uncle by marriage, Mr. James Pound. This was a home of culture and good books. Here in his boyhood William became familiar with many of the great books of English literature, which now so enriches his style of discourse. His life was spent in the public and private schools of his community and at hard work during vacations. The atmosphere he breathed was wholesome physically, mentally, and morally. When seventeen years of age he went to College Temple at Newnan, Ga., where he spent one year. The following Fall he entered Mercer University, Macon, Ga. After three sessions of diligent study, he graduated with the full degree and high distinction. He was very fond of the classics, literature, psychology and philosophy. He was easily the debater and writer of the university. His graduating address was on 'Technological Education,' and was such a clear analysis of the subject that Henry W. Grady wrote a strong editorial about it in the Atlanta Constitution. After a long struggle he yielded to the conviction that he should preach the gospel, and he commenced during the vacation between his Junior and Senior years in Mercer University. From this school he went

to the Southern Baptist Theological Seminary at Louisville, Ky., where after three years he graduated in full under the renowned teachers, Drs. James P. Boyce, John A. Broadus, Basil Manly and William H. Whitsitt. After graduating at the Seminary, he went with his young wife—nee Florie May Willingham, of Albany, Ga.—to Eufaula, Ala. Here for two years God blessed him abundantly in his work, the church being constantly crowded and many souls saved. Then he became pastor of the First church, Birmingham, Ala., remaining there for four years. Standing room was at a premium to late comers, and the church mightily grew under his ministry, hundreds being added to its membership. Thence he was called to Broadway Baptist church, Louisville, Ky., where his church grew as had his others, and in a ministry of a little less than five years about five hundred souls were added to the membership. After Dr. Pickard closed his work in Louisville he went to Mr. D. L. Moody's Bible Institute in Chicago, where he lectured daily for nearly six weeks. While lecturing there and preaching at the First Baptist church, the First Baptist church of Cleveland, Ohio, extended him a call, which he accepted. Three months after he commenced his pastorate there the great building could not seat the congregations that attended. In that great city he is easily leader among the ministers, and his church is regarded as the foremost in spiritual power. Dr. Pickard is a writer to whose pen the best magazines are open. Some of his poems have been copied literally over America and Europe. Notable among these are 'The Olden Rainy Day,' 'America's Fairy Land,' 'Memorial Day, and 'The Resurrection.' One of the great editors of the North said: 'Dr. Pickard is a tremendous writer, and the world will read what he says. He ought to give his life to writing.' He has lectured and preached in thirty-five States of the Union, and everywhere he has struck the sympathetic chord of the human heart. His reading is broad and systematic, and he has ever been a critical, persevering student. He is a pure, spirit-filled man, a lover of humanity, and is full of common sense. His home life is a model of strength and gentleness. He has been called 'a combination of John and Elijah.'"

The above sketch was published, some years ago, in the "American Pulpit," and is inserted here by the courtesy of the publisher.

Since that sketch was published Dr. Pickard has been pastor of the First church of Lynchburg, Va., and of the First church of Savannah, Ga. His ministry in Lynchburg continued for more than five years, and was a ministry of growing power from first to last. During his pastorate there, two Baptist churches were organized and two missions were sustained, while the mother church, of which he was pastor, grew constantly stronger. His ministry in Savannah covered more than seven years; and the church greatly grew under his leadership, doubling its membership, numbering fourteen hundred members when his ministry closed. Two new churches were organized under the inspiration and leadership of the First, and younger churches were nurtured by the mother church. During this pastorate, as was true elsewhere, Dr. Pickard's influence was profoundly felt throughout the city; and his church was a loyal and liberal supporter of all the general work of the denomination in the State and the Southern Baptist Convention.

Since coming back to Georgia, Dr. Pickard has served seven years as trustee of Bessie Tift College and Mercer University, and eleven years as trustee of the Southern Baptist Theological Seminary. In all these positions, he has served with wisdom and fidelity, looking always to the enlarged usefulness of the institutions, to greater endowments for them and to the scrupulous guarding of all trust funds.

For more than three years, Dr. Pickard was President of the Board of Education of the Georgia Baptist Convention. At the last meeting of the Board he was unanimously re-elected to serve in that capacity; but, according to his interpretation of an amendment to the Constitution of the Georgia Baptist Convention, adopted at the last meeting of the Convention, no officer of any of the schools in the Mercer System is eligible to that office, and with his characteristic delicacy of feeling and fidelity to law, he asked to be excused from serving as President.

At the annual meeting of the Board of Trustees of Mercer University, June 1914, Dr. Pickard was elected President of that in-

stitution. Believing it to be his duty to respond to this call from his Alma Mater, he requested a reluctant church to release him for that service, and assumed the duties of the position during that Summer, in time to prepare for the opening of the session 1914-15.

After four years of the most arduous presidency in the history of Mercer University, President Pickard resigned the presidency in June, 1918. While President of the University he adjusted the painful differences between the non-fraternity men and the fraternities; enlarged the scope of the University; brought the attendance to high mark; preserved the corpus of the University intact; enlarged the endowment and increased the income of the University materially. He stood four-square for the faith of our Baptist fathers. He is now pastor of the Central Baptist church, Chattanooga, Tennessee, where his pastorate has already become city-wide in its power and influence.

ANDREW POTTER.



Mr. Samuel Potter, father of the subject of this sketch, was of English descent. In his early years he moved from North Carolina and settled in Henry county, Tennessee. Although he never united with the church until late in life, he was recognized as a devoted Christian from the beginning of his married life. He was a close student of the Bible and a regular attendant at Spring Hill Missionary Baptist church in Henry county, Tennessee, though he was recognized as a Primitive, or Hardshell, Baptist. Being a man of deep religious convictions, no one talked to him very long before he introduced the subject of religion. He was a man of considerable personal magnetism and was a leader in the community where he lived. He was born on a farm and lived there until he died, June 16, 1912, in his sixty-eighth year.

The mother of the subject of this sketch was Miss Paralee Haseltine Beville. She was of French descent and her people were early day emigrants from France to America. She was born and reared on a farm in the same community with her husband, Mr. Samuel Potter. In her girlhood days she was converted and joined Spring Hill Baptist church, Henry county, Tennessee, where she still retains her membership. All her people back to the ancestors in France were Baptists.

Of these godly parents Andrew Potter, the subject of this sketch, was born in Henry county, Tennessee, January 4, 1886, and was the third child in a family of six children, two boys and four girls. His early life was spent on the farm, where he grew up a plain, sturdy country boy, being sent by his dutiful parents to the best school the neighborhood afforded. Among a crowd of urchins, fancy a slender boy with bright blue eyes, an abundance of hair, with bare feet dangling and kicking from the crude school benches, and you have in your mind's eye a picture of "Andy," as he was called and as he appeared in his early school days. Like most boys, he was mischievous, daring, reckless and generous to a fault. A resolute courage was one of the most striking traits in his character.

Finishing the required course in the rural schools, he advanced to the Grove High School, in Paris, Tennessee, later attending Union University, Jackson, Tennessee and Hall-Moody Institute, Martin, Tennessee, from which he graduated with the B. L. degree in June, 1910. As an evidence of his high class standing, he was valedictorian and won the Alexandrian Medal for delivering the best oration on a religious theme. In college he was characterized by industry, persevering activity, studious and contemplative habits. He was held in universal esteem by the faculty and his fellow students.

When nineteen years old the power of God came into his soul in regeneration, the second birth being experienced in August, 1905. He embraced religion with the same whole-heartedness and unfeigned sincerity and earnestness that distinguished his approach to every worthy subject, but with an all-consuming trustfulness and abandonment of self and a committal to God that changed the

whole course of his promising young life. Forthwith he united with Spring Hill Baptist church, Henry county, Tennessee, and was baptized by Rev. Daniel Tolbert Spaulding, at present county judge of that county. Spring Hill church, into which he was baptized, has sent out twelve preachers in the last fifteen years, practically all of them under the ministry of Rev. D. T. Spaulding.

Almost simultaneous with his happy conversion Mr. Potter was seized with an impression to preach to others the blessed gospel which had proved such a boon to his own soul. Within a few months he yielded to this impression with the same self-surrender which led to his conversion. On May 4, 1907, he was ordained by the Spring Hill church in which he had been converted, the presbytery consisting of Rev. Asa Cox, chairman; T. B. Holcomb, secretary; D. T. Spaulding, pastor and W. F. Doris. Before his ordination he was called to the pastorate of Birdcreek church, at Whitlock, Tennessee, the oldest church in Henry county and one of the oldest in all that section of the State; also to Oak Hill church, two excellent country churches. The following June he was called to Bells, Tennessee, where he remained pastor for nearly four years for one half time. Later he was called to Henry and Puryear, two good churches in Henry county. All these pastorates were held during his school days. In the Summer he was busy in evangelistic meetings, in which God graciously blessed him. During these same years he conducted evangelistic meetings in Tennessee, Kentucky, Arkansas, Mississippi and Oklahoma.

The essential elements of a good minister of Jesus Christ are found primarily in his personal character. There is no work in life in which fitness depends so largely on character as that of the ministry. Genius might set her seal on the spoken word and commonplace truths may shine with new lustre; knowledge might buttress the truth with facts and arguments; imagination might clothe the Word with beauty so as to kindle the delight and awaken the emotion of hearers; zeal might bring system and efficiency into every department of ministerial labor; yet these, separated from genuineness and goodness of character do not render one a good minister of Christ. The truth indeed is as shot fired from a cannon,

but the force that sends it forth with effect lies hidden in the heart of life. Mr. Potter is pre-eminently a good man and a Christian gentleman.

On August 1, 1913, Mr. Potter accepted a call to the First Baptist church of Collinsville, Oklahoma, a city of some six thousand souls. This pastorate was greatly blessed. During the first year 156 people were received into the church, 127 of them by baptism. The evangelistic fires burned all the time while he was pastor in that goodly city. Following his election as evangelist of the Delaware Baptist Association, in northeastern Oklahoma, he left the Collinsville pastorate to accept the position. During that year, 1915-16, he delivered 385 sermons, received 257 people into the churches, raised over \$4,000.00 in connection with his work and dedicated four beautiful church houses. January 1, 1916, he was called to the pastorate of the church at Waurika, Oklahoma, where he had a most delightful pastorate of sixteen months. In April, 1917, he accepted a call to the pastorate of the First church, Enid, Oklahoma, succeeding Dr. Edward L. Watson, who went back to his old pastorate in Memphis, Tennessee. God has graciously blessed his labors with this great church, which is a credit to the beautiful city of 25,000 inhabitants in which it is located. As an evidence of its prosperity, more than one hundred members were added to the church during eight months of 1917, most of them by baptism. The First church of Enid now has about 1,000 members and it has recently elected an assistant pastor to help take care of its growing membership. It led Oklahoma in gifts to State Missions last Fall and it gave \$1,525.00 to Christian education in February, 1918. The annual session of the State Baptist Convention of Oklahoma was entertained by this splendid church and city in 1918.

Mr. Potter answered the call of his country in the "World war." Six months was spent in service in France, under the auspices of the Y. M. C. A. as Religious director, without pay. The Enid church sending him and paying full salary.

Mr. Potter has been very active in denominational affairs in Oklahoma, serving on the State Board for three years and taking

an active interest in building up all the denominational causes in the State. His denominational judgment is sound and his leadership safe. This has given him great influence in the State as a denominational leader.

The character of Mr. Potter is not marked by any one conspicuous, overshadowing excellence, but by the blending of many, so that there is symmetry in his life. There is in him the grace of proportion. The intellectual does not overtop the moral and emotional. Strength is blended with gentleness; strictness is softened by charity; self-assurance, which is an element in every successful life, is allied with humility; fervor is controlled by sobriety. He is therefore, not an enthusiast, but an earnest man; he is not a reformer sent to destroy, but a wise builder. His wide success has been reached not by one particular gift—not by his gift of utterance alone, not by his pastoral and soul-winning skill alone, not by his scholarship alone—but by his varied powers and devotion working in harmony toward one specific end.

The sermons of Mr. Potter instruct, quicken and comfort his hearers, often rising to sublime heights in eloquence, and never falling into weakness or commonplace; thoughtful and graceful, spoken with glowing countenance and couched in happy diction. Perhaps he owes as much of his success in the ministry to his pastoral and evangelistic gifts as to his pulpit ability. In the exercise of the pastoral gift his gracious nature comes in loving contact with other natures. Two needed elements for pastoral work are the power of sympathy and godly conversation. Both of these are possessed in an unusual degree by him. His success in revivals, organizing new churches and re-habilitating old churches has been little short of remarkable for one of his age in the ministry.

No more felicitous human event has occurred in his busy life than that of his marriage, on April 5, 1911, to Miss Dathel Carroll, of Bardwell, Kentucky. Her father, Col. R. M. Carroll, is a prominent citizen and a devoted Christian. Mrs. Potter is a cultured, modest, strong, attractive, sympathetic woman, and without doubt she has been a true helpmeet and a most vital factor in the signal success of her husband. It was after their marriage that he spent

a year in the Southern Baptist Theological Seminary, at Louisville, Kentucky.

With the blessing of God resting richly on his labors, Mr. Potter has entered upon a ministerial career of brilliant and ever-widening usefulness. The imprint of his influence is on many lives. Many are already what they are through his life and teaching. Many have been brought to Christ by him, and thousands of others will likely be added to that number through his multiform labors. These labors bid to continue increasingly fruitful until an angel from God touches the mortal chains that hold him here and his spirit rises, ransomed and liberated, to walk in the light of God's face, with eyes opened upon the scenes of the eternal world.

THOMAS SEMMES POTTS, D. D.



Into an old fashioned country home six miles out from Clarksville, Texas, in 1859 there came a blue eyed baby boy. It was into the home of Reverend Ramsay Douglas Potts, and his wife, Mary Pickett Potts, that the young stranger came. His mother, a most saintly woman, called the boy Tommy; his father, a remarkably devout man of God, called him Thomas; we boys called him Tom. Tom was a "proper child".

He began making a stir in the world soon after he discovered where he was. Before he was out of his one single garment, he began to clamor to go 'possum hunting with his older brothers. We had to take him, or there was sure to be a fuss in that family. Many a time we took him and had to bring him back asleep. His will power was ever beyond his physical strength. He attended the common country school in his growing days. He was familiar with the cotton field. He learned with remarkable swiftness. Soon he was able to attend the high school

in Clarksville, and then he aspired to college, and was sent to Waco, now Baylor University. After his attendance at this school, which was then the best in Texas, his church recognizing his gifts designated him for the ministry, and he was sent to the Southern Baptist Theological Seminary, at Louisville, Kentucky. He was under the necessity of adding to his income by preaching to surrounding churches as he might be invited. Pursuing this plan he became pastor of Hope Mission in Louisville, where he was ordained to the ministry, the presbytery on the occasion of his ordination being James P. Boyce, D. D., who delivered the ordination sermon, Dr. Basil Manly, Dr. W. H. Whitsitt, Dr. A. J. Holt and Rev. J. J. Burnett.

It was while he was pastor at Florence, Kentucky, that he became acquainted with Miss Annie E. Henry, a direct descendant of Rev. John Gano, the great revolutionary chaplain, and on her mother's side, related to Gen. Simon Bolivar Buckner and Rev. A. J. Holt, D. D. The acquaintance ripened into a lifelong attachment. This was a most happy marriage and Mrs. Potts has contributed in no small degree to make the life of her husband so conspicuously successful. From this union there sprang three boys, Ramsey Douglas, Henry Buckner and John Gano, and a most charming little lady, Miss Ethelyn.

In the Seminary Dr. Potts graduated in the full English course, besides taking the full course in Greek and Hebrew. His graduation was before that institution had begun to confer degrees, else he would have received the degree of Th. M. or Th. D. He received the honorary title of D. D. from the Carson & Newman College, of Tennessee.

His career of labor is as follows:

On his graduation from the Seminary he was called to the care of the First Baptist church of Bonham, Texas, where he served six years; then becoming pastor of Washington Avenue church, at Dallas, Texas (now Gaston Avenue church), where he served two years; and was then called to the Second church at Little Rock, where he served a like length of time. His next call was to the Central church of Memphis, Tenn., where he served for

nearly fifteen years. During this time, he not only led the Central church to first place among the Baptist churches of Tennessee, but founded the Bellevue Avenue Baptist church—now one of the strongest church organizations in the State. Seeing the great need of a Baptist hospital in Memphis, he relinquished his church, to undertake the establishment of a great Tri-State Hospital. He succeeded in this mammoth undertaking and was then made its General Manager where he served with distinction, until his love for the ministry led him afield, and he graduated into a most successful evangelist.

The field of endeavor in building the great Memorial Hospital had won him fame, and his services have now been secured to found and build a great Southwestern Baptist Hospital in San Antonio, Texas. Should he be favored with health and strength, this last enterprise will be as successful as the others have been. He has at this writing but just entered this work.

Dr. Potts is a striking figure anywhere. He is easily distinguished in any crowd of people as a man among men: tall, commanding, graceful, winsome, a veritable Chesterfield in politeness; self possessed, calm, serene, on all occasions; courteous to the aged, genial to the young, gallant to womankind, discreet in behavior, pure in life, gentle in disposition and dignified in demeanor. He would grace and fill acceptably any pulpit on this earth. He is an ornament to the ministry, and a prime factor in God's kingdom among men. As a scholar, a preacher, an orator, a pastor, an evangelist, a master of assemblies, he has few equals; and as a Christian gentleman of the highest type, he has no superior. In every field of Christian endeavor he has shown himself a master.

When we saw him among his people as a pastor, we thought he was perfect, and should never do anything else. When we heard him preach, he gripped us so we thought he should just always preach. When he undertook the great work of building a Memorial Hospital, we thought he was peculiarly fitted for just that. When he entered the evangelistic field we concluded he was called for that superb work particularly. Rarely have we known a man of such varied talents.

His biographer has known him intimately from the day of his birth until now. Never has a more correct, courteous, courageous, Christian gentleman come under my observation than Thomas Semmes Potts. While he lives, the world will be richer by knowing him, and when he is called hence, the world will be the poorer by his going.

The wife of his youth still abides with him, the inspiration of his life and the joy of his heart.

JOHN WILLIAM PORTER.



For the ancestral heritage of our subject we may take as a point of beginning July 15, 1860, when John Freeman Porter was married to Martha Caroline Tharp. To them was born on August 8, 1863, in Fayette county, Tennessee, John W. Porter, the subject of this sketch. John F. Porter, the father, was a wealthy planter of Tennessee, who served throughout the War between the States as captain in the Confederate Army under General

Bedford Forrest, and was for six months a prisoner in the Irving Block in Memphis, Tennessee. His wife, the mother of John W. Porter, was first-honor graduate of the Young Ladies' Model School, of Somerville, Tennessee. She is still living and can read French fluently. She has decided literary gifts, which her son inherited. The two grandfathers of J. W. Porter, Benjamin Hooker Porter and Hardy Worldly Tharp, owned between them more than 400 slaves. The ancestry of the life under consideration was on the father's side Scotch-Irish and on the mother's side Scotch-English.

Mr. John Freeman Porter, who owned more than 3,000 acres of land in Fayette county, Tennessee, and was one of the wealthiest men in the county, gave his son, John W. Porter, the best educa-

tional advantages. The lad was educated first under private tutors. One of them, Henning W. Prentiss, is now in charge of Brooklyn School, New York. Another, Prof. Kirkpatrick, was later connected with the Missouri Agriculture College. Another was Dr. Sayre, now of New York, and yet another, Prof. W. H. Tharp, late of the University of Louisville, Kentucky.

Following this period, Mr. Porter graduated from the University of Mississippi, at Oxford, Mississippi, and later attended a law school at Lebanon, Tennessee, from which he received the degree of Bachelor of Laws.

Mr. Porter began the practice of law, for which he possessed peculiar qualifications, being gifted with a thoughtful and analytical mind and with pronounced abilities as a debater. He himself declares that his life at this period was quite other than a religious one. But a great change came over him with his conversion in November, 1889, followed by his baptism at the hands of Rev. P. H. Kennedy, in Vancouver, British Columbia. His conversion was early followed by strong impressions of his duty to preach the gospel, and he was ordained to the gospel ministry in the following year, 1890.

Mr. Porter attended the Southern Baptist Theological Seminary during the closing years of the life of Dr. John A. Broadus, president of that institution, and thus came under the molding influence of that master of teachers and prince of preachers. In the meantime he was serving churches. Previous to and during his seminary course he was pastor for half time of the churches at Collierville, Tennessee, Germantown, Tennessee, Olive Branch, Mississippi, and Eudora, Tennessee.

From 1894 to 1898 he was pastor of the churches at Pewee Valley, Kentucky, and LaGrange, Kentucky, and from 1903 to 1908 at Newport News, Virginia. In 1908 he became pastor of the First Baptist church, Lexington, Kentucky, and that position he still holds.

During his ministerial career he has received more than 7,000 members into the churches of which he has been pastor, and has led his people in building three of the finest church edifices in the South. He has striking gifts as a public speaker. During his

college and seminary days and throughout later years he was recognized as a fine debater. He has a rich native endowment of ready wit and is gifted with wonderful powers of repartee, which adorn his private conversation and embellish his public utterances. His handsome figure, with broad shoulders, erect and graceful bearing, dark hair above a wide and noble brow, and flashing eyes that grip and hold the attention, adds greatly to the impressiveness of his message upon an audience. There is a piquancy, a flash and sparkle in the lucid, crystalline sentences in which he frames his thought that carries a peculiar charm.

He has always been in great demand as a pastor-evangelist. He has had frequent calls also for literary addresses, commencement sermons and lectures, and addresses before missionary rallies and Bible institutes. His varied knowledge, logical exactness, torrential eloquence and evangelistic fervor have easily placed him in the front rank among gospel preachers.

On July 1st, 1909, he became editor of the Western Recorder, Louisville, Kentucky, and also president of the Baptist Book Concern in the same city. In connection with these responsible places he still holds his position as pastor of the First Baptist church of Lexington, and he administers all of these duties with consummate ease and power. As editor of the Western Recorder he succeeds the late Dr. T. T. Eaton, though with an interval of some years, during which the place was filled by others. He is especially fitted by nature for that exact position. Like Dr. Eaton, whose mantle has fallen upon him, Dr. Porter is an uncompromising exponent of stalwart, orthodox theology. Higher Criticism and such religious fads as Christian Science and kindred heresies often feel the keen edge of his Damascus blade. While a fearless critic he is usually a just one, free from bitterness, and seldom mistakes his vial of acid for his inkstand.

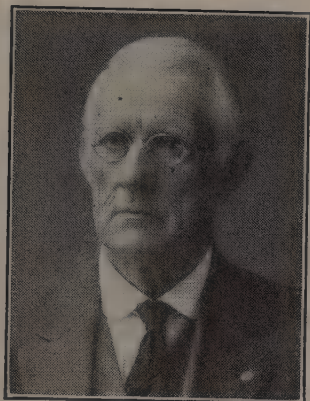
Dr. Porter was happily married to Miss Lillian Thomas, of Germantown, Tennessee. Mrs. Porter is in one respect of similar ancestry to Dr. Porter, being the daughter of a Confederate captain under General Forrest. Captain Thomas, her father, was a cotton buyer and a prominent business man. Mrs. Porter's mother was known as a mathematician of unusual ability.

Union University of Jackson, Mississippi, conferred upon our subject the degree of LL.D. He also received from Lebanon Law College the degree of B.L., and from the Southern Baptist Theological Seminary the degree of Th.G.

In the midst of his numerous addresses and his writing for the press, Dr. Porter has put some of the products of his brain into a permanent form in the following publications: "Christian Science, Neither Scientific nor Christian;" two tracts, "Perpetuity of a New Testament Church" and "Alien Immersion;" two other books, "World's Debt to the Baptists" and "Baptist Debt to the World." The last book, "Baptist Debt to the World," reveals mental growth and advance in literary style and rhetorical art.

Dr. Porter has been honored by his brethren in many ways. He is now a member of the Education Society of Kentucky, and member of the executive committee of the board of trustees of Georgetown College, Kentucky, and has been trustee of Hall-Moody Institute, Barbourville Institute, and a member of the American Academy of Science. Some years ago he preached the Convention sermon before the Southern Baptist Convention, which was regarded as one of the strongest pulpit messages heard since the days of Fuller and Broadus. He has been twice elected moderator of the General Association of Baptists in Kentucky. He is recognized as an enterprising and sagacious leader and as being at the present time at the summit of his influence and usefulness.

REV. S. O. Y. RAY.



Samuel Oliver Young Ray was born near Camden, Wilcox county, Alabama, October 1, 1847, and reared on a farm, being the son of Hall and Salina Ray, next to the youngest of their seventeen children and the youngest of eight sons, three of whom became Baptist ministers. He and all his brothers served in the Confederate Army and not one of them was killed or wounded. He was educated in the country schools of Wilcox county, was married in December,

1869, to Miss Josephine Tate, a most estimable Christian woman, who was also born and reared in Wilcox county, Alabama.

Mr. and Mrs. Ray began their married life on the farm and for many years pursued with marked success agricultural operations, accumulating considerable property, in the meantime buying and paying for a farm of 400 acres in Choctaw county, Alabama.

Mr. Ray was baptized into the fellowship of Mt. Hope church, near Camden, Alabama, in July, 1867, being baptized by Rev. E. Bell. While engaged in his agricultural pursuits in Choctaw county he received impressions to preach the gospel, but being of doubtful mind as to the genuineness of the call to preach, he hesitated for a time. Finally yielding to the impression and call of God he was ordained to the work of the gospel ministry on December 25, 1875. The members of the ordaining presbytery were: Rev. J. E. Scott and Rev. R. Daughety.

Entering upon the work of the ministry, he served country churches within the bounds of Southwest Liberty Association for a period of eight years, at the same time continuing his farm work. Two years of this time were spent in missionary work under the appointment jointly of the association and the State Mission Board. He held meetings in nearly every church in the association, and his work was very fruitful. This was about the beginning of

a wonderful revival of the spirit of missions which swept over that section of the State. The leading ministers in arousing this spirit of gospel evangelism were O. D. Bowen and P. E. Kirvin. It was during this awakening that Mr. Ray became interested in mission work and girded on the armor for aggressive warfare upon the fields of spiritual conflict. He aided in organizing the mission forces of that part of the State. He was moderator of Liberty Association and led in the organization of Antioch Association of Alabama. The fiery zeal and abundant labors which characterized the life of Rev. Mr. Ray and his missionary work among the people of Choctaw, Washington and part of Mobile counties, as State missionary for half time, brought him later prominently before the brotherhood of Mississippi.

His work as State missionary for Choctaw, Washington and a portion of Mobile counties, in Alabama, began in 1878. He had 19 stations. He organized a church at St. Stephens, the first capital of Alabama. He began the work at Citronelle and re-organized the church at Frankville. He also organized four other churches at less important points, held several meetings in Summer, the most notable of which was at St. Stephens where no Baptist church had ever been before. Later on he also assisted in establishing churches in Butler, Choctaw county, and Greensboro, Green county, both county towns.

In 1884, he was appointed by the Mississippi State Mission Board as general field worker or evangelist for southeast Mississippi. Moving his family to Enterprise, Miss., he continued in that work for six years. During that period he organized churches and built houses of worship in all the new towns on the Queen and Crescent railroad from Meridian to Hattiesburg. Among the most important were Hattiesburg and Laurel where he was pastor for six years, other towns being Eastabouchie, Tuscanola, Sandersville, Heidleburg, Vossburg and Narkuta, building houses of worship in all except Eastabouchie. He hold meetings in all this part of the State and hundreds were baptized by him and those he assisted. As a result largely due to a movement led by him, all the saloons in that part of Mississippi were closed. He led also in organizing

the mission forces of this section, brought into the work new pastors in full sympathy with the missionary work, both in the city and country churches.

During this six years in Mississippi he did a marvelous work. Besides building houses of worship at the places already named, he built others at Stonewall and State Line, on the Mobile and Ohio R. R., organized and built the Rawls Springs High School, near Hattiesburg, the property of the Chickasahay Association, of which he was moderator. In this field, during this six years, he travelled about 35,000 miles, collected for all purposes ten thousand dollars, held meetings in the counties of Marion, Lawrence, Perry, Jones, Clarke, Jasper, Lauderdale, Kemper and Noxubee, adding nine hundred persons to the churches where he labored.

Leaving his field of labor in Mississippi, in 1889, Mr. Ray accepted a call to the pastorate of Palmetto Street church, Mobile, Alabama, and continued as pastor of that church for two years, supplying during two summers for St. Francis Street church. He reorganized Palmetto Street church, added to the church one hundred members, repaired the church building, built a pastor's home, and for the first time in its history made this church self-sustaining. While in Mobile he and Dr. J. J. Taylor edited a church paper in the interest of both the city and the associational church and mission work.

In November, 1891, he resigned his pastorate in Mobile and accepted an appointment from the Mississippi State Convention Board to do evangelistic and missionary work within the Chickasahay Association and country contiguous to it, continuing in this field and work for one year, during which time one hundred and thirty persons were added to the churches where he labored. His labors were most helpful and uplifting to the churches and strengthening to weak places.

The State Mission Board of Alabama called him back to this State as State evangelist for southeast Alabama. He moved to Livingston, Ala., and entered this field of service on January 1, 1893. He continued in this work, under the employment of the State Mission Board, for five years, moving his family in the latter

part of 1893 to Marion, Ala., where he resided for three years, and from there to Troy, Ala., where he lived for one year.

During this period of five years Rev. Mr. Ray did a notable work among the Baptists of this field. He held enlistment meetings in nearly all the churches, the object being to encourage a more liberal support of the ministry, more liberal giving to missions, denominational and ministerial education, and other work along similar lines. He encouraged young men and women to attend high schools and colleges. He organized Preachers' Institutes, similar to those now held in the State. These meetings were largely attended by pastors, some of whom conducted them. Among those engaging in this work were Drs. Cleveland, Eager, Burr, Preston, Anderson, Lindsey, Bledsoe, Crumpton and many others. He held evangelistic meetings in both town and country churches with fruitful results.

Mr. Ray also raised money during these years to pay off the debt on the Healing Springs High School. Also assisted in paying off the debts of the Judson as well as other debts of the State Board work. Three of these summers he spent canvassing for the Judson in Alabama, Mississippi and Louisiana, and raised money for missions and general denominational work in the State.

In 1898, he moved from Troy, Ala., to Midway, Ala., where he accepted a call as pastor of the church there, and he was also pastor while living at Midway for two years at Ramer and Perote.

He moved from Midway in the early part of 1900 to Elba, Alabama, where he served as pastor for two years. While serving the Elba church two Sundays in the month, he was also pastor one year at Luverne, and then for a short time at Enterprise. At Elba he built a pastor's home and put this church on a self-supporting basis. He held two meetings in which one hundred members were added to Enterprise church. He also did mission work in this section.

In the latter part of 1901 he moved from Elba to Tuscaloosa and was missionary for that association for two years, editing with Dr. L. O. Dawson, "Good News", a missionary paper in the interest of the associational work.

He became field editor of the Alabama Baptist and moved to Birmingham in the latter part of 1903, and continued in this work for two years. He was then appointed Secretary of Missions for the Birmingham Association, in which work he continued for six years. During this time he built ten churches in the city of Birmingham and its suburbs. He raised money in the State and in the city to aid in building these churches.

During these years he assisted young preachers in procuring work while at Howard College. He also aided quite a number in a financial way while in school. During part of this time he aided Dr. Crumpton in general State work, visiting associations, organizing and building churches in the State and holding great meetings in the interest of the organized Baptist work.

After this he became Financial Secretary of the Orphans' Home at Evergreen, Alabama, serving in that position one year. He then became Financial Agent for the Newton Collegiate Institute, moved to Newton and served in that work for two years, at the same time serving as pastor for Samson and Headland churches. He raised \$10,000.00 for buildings for the Newton Institute.

In 1912 he was elected field worker by the Home and State Mission Boards for Alabama. He remained in this work two years, visiting nearly every association in the State twice during this period. While engaged in this work he visited nearly every church in twelve of the associations, built ten churches and did enlistment work which was undertaken by the Southern Baptist Convention.

In 1915 he was pastor at Daphne and Fairhope for some months, and later became pastor, and at present (1916) is pastor of the churches at Jemison and Bon Air.

Rev. O. D. Bowen, of Mississippi, with whom he worked for some years of his ministry, said of him: "But few who have labored in the gospel have been so active, industrious and energetic as he. His consecrated life and courageous faith have received the reward of him whose blessing descends upon the faithful laborer. Mr. Ray is endowed with fine common sense and is a marvel as an organizer of forces and in laying the foundations for church extension. He is an humble, unpretentious man, a Baptist with pronounced views

and strong convictions. He is a plain, earnest preacher. His sermons are pointed and forceful. To the faithful wife of this beloved brother belongs much praise. She has been to her husband a helpmeet indeed. She has borne with Christian fortitude and peaceful resignation the cares and trials of the preacher's wife, and her self-sacrificing spirit for Jesus' sake has encouraged her husband in the good work, and enabled him to go forth untrammelled into the harvest field of immortal souls."

Isaiah, the prophet of God, with the pen of inspiration, wrote: "But ye shall be named the priests of the Lord; men shall call you the ministers of God". He again says: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

Rev. S. O. Y. Ray's conception of his work as the minister of God must have been expressed by this same inspired prophet as follows: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

Dr. W. B. Crumpton, for many years Corresponding Secretary of the Alabama State Board of Missions, says of him: "Kind-hearted and sympathetic, he was a welcomed visitor in every home. He was perfectly honest about the views he advocated and entirely candid in their statement."

About the time the State Mission Board of Alabama was organized, its first work was to district the State and send out strong men to preach and organize the Baptist forces. Missions, Sunday schools and ministerial education were the great themes they were to put emphasis upon. The anti-missionaries were not all Hardshells. The mass of country Baptists were practically agreed with the Hardshells, if doing nothing for missions was the token. Not many of them had ever had an opportunity to show their faith by giving. These district evangelists were to take collections and pledges everywhere and answer objections. One of these men was

to cross the path of brother Ray; his name was Peter Kirvin in the district of Marengo, Clark, Choctaw and Washington counties. He was a strong preacher and a genial fellow out of the pulpit. Brother Ray had shared the anti-mission ideas of Hardshell parents and many of the Baptists of the time.

When the great gatherings met at the associations, Peter Kirvin was one man who was sure to be put forward. Brother Ray attended the associations and Peter tore all his theology to pieces and knocked all the anti-mission notions out of his head. So marvelous was the change, when he was converted to missionary notions, like Paul, he was soon advocating publicly and from house to house the things he once endeavored to destroy. His development was so rapid he was selected by the Board, a few years later, to take the place of Peter Kirvin when he went West.

Ray's ministerial education came solely from the study of the Bible, with few helps, and attending associations. Now and then a good book fell into his hands, and he eagerly devoured its contents. I have often heard him urging preachers to attend the associations for the good they would get out of them.

From his call to the ministry, God, whose call he answered, had him in school preparing him for the greater work he was to do later on. His Hardshell experiences were no disadvantage to him. He learned the deep things of God as he never could have learned them in the schools. He learned the power of prejudice and how to deal with it. Brought up among the common people, he had sympathy for them which he never lost. None were so prejudiced, or poor or ignorant that he could not approach them with his key of fellow-feeling and unlock their hearts.

His farmer-preacher experience was no handicap either, although for years it kept him tied down to business to the neglect of his higher calling. With no lazy bone in him he succeeded in business and, I dare say, had better mules and higher fences and made bigger crops than many of his neighbors. With a good living assured, of course, he could not expect anything from his churches, even after he got in line with the Missionary Baptists. I doubt, if in those days, he ever said a word in his preaching about the

laborer being worthy of his hire. How could he have the conscience to expect his people to pay him for his services, when he was making a better living than most of them! *His real usefulness began when he turned his back upon the farm and began to give himself wholly to the work of the ministry.*

How much a good wife had to do with all his success, we can never know; but some of us feel that the wives of preachers who "stay by the stuff" while their husbands are away preaching, may be, some day, will wear brighter crowns than their husbands.

Not having had early advantages himself, he was ambitious for his children and labored to give them the best to be had. He reared eight children and educated them in our Baptist schools. He was fortunate, for some years, to reside in Marion where the best training could be had under Christian influences. Any one who will read the sketch which gives a summary of his labors will be surprised at the number of places he has lived and the different capacities in which he labored. He it was who once making a speech on "Country Preachers" and having occasion to refer to a preacher by name, was asked: "Where was he born?" He replied, "I doubt if he knows himself, his father was a preacher and was all the time moving." Ray's children were liable to be born most anywhere in Mississippi or Alabama.

His agency work probably was his most successful, though he did well in the pastorate too. A "money getter" is often the most dreaded man in the denomination, but it was not so with Ray. The people were always glad to see him whether they gave or not. It was a common thing for the people to say: "Ray can get money where there is none." Because of his success in this line he was engaged at different times for almost everything until he was called "*The pack-horse of the denomination.*" When he is gone he will richly deserve a *monument* in the shape of a *building* for some useful purpose on some of our *college grounds*.

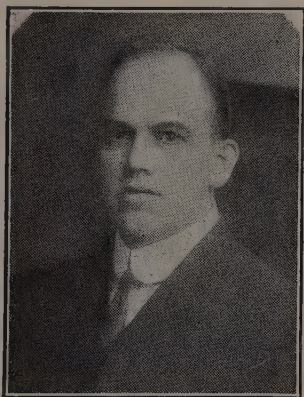
Perhaps the best work he did was in *church building*. The writer wished him turned loose in the State to follow the lines of the new railroads and secure the erection of houses of worship in the new towns. In many places where the Baptists were numerous, but

unorganized, he dropped in, called the people together at the school house for a night service, and before they dismissed, had raised a good subscription and appointed a committee to secure a lot and proceed with the erection of a building. He had a good idea of church architecture and could submit plans for an up-to-date building. There is no more useful work than this and Ray is fitted by nature and experience to lead in it. * (1).

The writer of these lines, as Corresponding Secretary of the Mission Board, for many years, had occasion to use many men in all sorts of ways. It is a great pleasure to him now, in his retirement, to think of these brethren and their loyal service for the Master. Brother Ray was tried in more ways than any other and for a longer time, *he was never found wanting anywhere.* * (2).

Since the above was written brother Ray has passed on to his reward, May 9, 1917. It was a joy to see him surrounded by devoted children and supplied with every comfort their love could devise or his heart could wish. "And so he fell on sleep."

T. BRONSON RAY.



Rev. T. Bronson Ray was born in Buckeye, Garrard county, Kentucky, August 14, 1868. His boyhood years were spent in the place of his birth. His father was Dr. William Ray, the leading physician of his town and community and one of the foremost Christian citizens of his county. He served in the office of deacon for forty years and gained for himself "a good degree and great boldness in the faith." He was a man of wisdom rather than of

words, and the words he spoke had great weight, both in his church and in his community. Religion had the first place in his home and the missionary program had a great place in his religion. The

mother in this home was Nancy Jane Ray, who was a woman of unusual justness and poise of character, and withal of much firmness. While not a member of her husband's denomination, she joined with him in making his church, which was located on a lot adjoining their home, the religious center of their family life, and rejoiced with him when her children joined his church.

Bronson's early education was received in this Christian home, in the healthful, wholesome labors on his father's farm, in the village school and later in Elliott Institute, a preparatory school at Kirksville, Kentucky. Before he quite finished at Elliott Institute, young Ray was stricken down by a spell of sickness which, among other things, resulted in postponing his entrance into college for two years. A part of these two years was spent in a normal school at Lebanon, Ohio, and a part in teaching the school in his home town. He entered Georgetown College, Georgetown, Kentucky, in the Fall of 1891 and was there for four years, graduating in 1895 with the Master of Arts degree. The writer first came to know him in Georgetown and can testify that his college career gave full promise of all he has become. He stood very high both with the student body and with the faculty, and almost from the day he entered was the leader of the one and the reliance of the other. He was active in all the religious life of the college and was a potent factor in bringing the student body under the larger inter-collegiate missionary movement of that period. It is to be doubted if Georgetown College has had a student whose life and work was more wholesome than that of T. Bronson Ray. In the Fall of 1895 he entered the Southern Baptist Theological Seminary, Louisville, Kentucky, and was under the instruction and influence of that great institution for three years, graduating from it in 1898 with the Th. M. degree. It need hardly be added that in the Seminary, as in college, he not only held a first place in the class rooms, but became a recognized leader in what may be called the denominational life of the great school of the prophets. While there he was made teacher of the classes in preparatory Greek. The Louisville Seminary is the greatest missionary dynamo in the Baptist denomi-

nation, and in T. Bronson Ray it had a soul prepared by both home and college influences for its world-wide message.

In the good doctor's home in which Bronson grew up, religion, as has been said, had the first place. He was regularly carried to church services long before he could remember anything about them, and grew up in that atmosphere of worship. When he was fourteen years of age, in 1882, he was converted and baptized into the membership of his father's church. Before he entered college he had decided the question of giving himself to the ministry of the gospel, and while in college was quite an acceptable preacher to the neighboring churches. He was ordained in the Baptist church of Georgetown, Kentucky, in May, 1893, and about this time became pastor of Clear Creek Baptist church, near Versailles, Kentucky. The ordaining presbytery was composed of the following ministers: Dr. John A. Broadus, Dr. T. J. Stevenson, Dr. W. C. Taylor, Dr. A. C. Davidson, Dr. W. H. Felix, Dr. Z. T. Cody, Dr. T. C. Stackhouse, Rev. T. Warren Beagle and Rev. J. T. Stamper. Pastor Ray served Clear Creek church for three years. After graduating from the Seminary Mr. Ray was called to the pastoral care of the Immanuel Baptist church, of Nashville, Tennessee, which he served with much acceptance for eight years, from September, 1898, to November, 1906. His work in Nashville was successful, and his pre-eminent fitness for denominational responsibilities was very quickly recognized. The bare mention of the boards he became a member of and of the work assigned him will give a good idea of his life and worth at this period. He was a member of the Sunday School Board of the Southern Baptist Convention, of the Board of Missions of the Tennessee Convention, of the trustees of the Tennessee Baptist Orphans' Home, and of the City Mission Board. He was the secretary of the last two mentioned boards, and for three years managed the business of the Orphans' Home. Pastor Ray was the moving spirit in the organization of the Tennessee Baptist Encampment, and it was his idea that introduced the study feature into this encampment and made it something more than a mere talk fest; a feature which encampments and Summer assemblies in other States quickly adopted. Pastor Ray was for three terms

the president of the Tennessee B. Y. P. U. and at this period rendered most valuable help in the literature work of our Sunday School Board. The B. Y. P. U. Quarterly was his idea, he himself writing the first two numbers, and when the great and good Dr. Boykin became too feeble by reason of age to carry on his work, Dr. Ray was entrusted with the editorship of our Sunday school quarterlies and papers until the successor of Dr. Boykin, Dr. I. J. Van Ness, was chosen and assumed the task.

Somewhere about 1901 the idea of organizing Southern Baptists for mission study got into pastor Ray's mind, and he began to talk it. About this time he secured the services of some students of the Seminary to devote a Summer to extension mission work among the churches, the Sunday School Board bearing the expenses. The two general boards were approached on the subject of taking up a systematic work for organizing for mission study, but could not see their way to do it. But the matter would not die down in pastor Ray's heart. One day, in conversation with Dr. John O. Rust on the subject, Dr. Rust asked him if he was willing to resign his pastorate and undertake the work of class organization for mission study. His reply was that he was not willing to do that. The answer of Dr. Rust came: "Then, if you are not willing to carry out your own idea, don't talk about it." This went home. And a few months later while he and his father were discussing the same subject, pastor Ray's father, looking him straight in the eyes, said: "Well, suppose God should want you to do that work, then what?" It is no easy problem to lay down the pastorate, but when the call of the Foreign Board came to pastor Ray he could not forget the searching words that had been spoken to him by such friends.

In November, 1906, the Foreign Mission Board of Richmond, Virginia, elected him to the recently created position of Educational Secretary. When he went before the Board and asked what they wanted him to do, their answer was: "We have brought you here to answer that question." It can be said that he answered it very effectively. The Board gave him a free hand, and results at once began to be seen. He began his work in November, 1906. The ground was new. Literary instruments and text books for mission

study were inadequate. But by May 1, 1907, Secretary Ray had succeeded in organizing eighty-four mission study classes, with an aggregate membership of 924. His work and its possibilities most favorably impressed the Board, and in its report to the Convention in 1907, after describing the needs of the new office, it said: "The Board feels that in Dr. T. B. Ray we have secured the man needed." Dr. Ray continued in this position until February, 1914, and saw his truly worthy idea firmly established in the missionary life of Southern Baptists. He gave himself at once to the preparation of a suitable literature and to organizing classes for the study of this literature. He also had the task of getting his idea before the churches, which is quite a different thing from getting before the leaders. He wrote, he visited the colleges, he preached, he lectured, he used Summer Assemblies, chautauquas, associations, conventions and always spoke on Mission Study Classes. In May, 1908, he was able to report 517 Mission Study Classes, with an aggregate membership of 5,720, which was certainly a good showing for eighteen months of work. And in 1915-1916 there were reported 1,605 Mission Study Classes, with a membership of 22,190. Besides editing books suitable for use in these classes, Secretary Ray gave his spare time to helping others edit and prepare such books, and also to writing books on mission subjects. In 1907 he edited "Highway of Mission Thought," and in 1910 published his "Southern Baptist Foreign Missions." It was, we believe, in 1910 that he had the privilege of visiting our mission stations in Brazil, and as a fruit of this trip gave to Southern Baptists in 1912 "Brazilian Sketches," a delightful book of travel, but which has been widely used in Mission Study Classes.

One of the greatest achievements ever wrought by the hands of Southern Baptists was the raising of the Judson Centennial Fund, and in this undertaking Dr. T. Bronson Ray was our leader. This is not the place to write the history of the Judson Centennial campaign. The proposition was brought before the Southern Baptist Convention at the Jacksonville, Florida, meeting in 1911, by Dr. H. A. Porter. A year later a special committee, after a year's deliberation, recommended the raising of \$1,250,000, and also rec-

commended that Dr. T. Bronson Ray be entrusted with the leadership of the campaign for this fund. The thought at first was for nothing like so large an amount as was finally decided upon. When Dr. Ray was first approached, he was asked to raise \$100,000, but he rejected the proposition because the amount was too small. It was then suggested that \$250,000 be the aim. Dr. Ray's reply was that it would take about as much effort to raise that amount as it would to raise a half million. Thus the plans grew. By the time of the Oklahoma Convention an adequate program was reached, and the denomination found itself enthusiastically committed to a worthy undertaking. Dr. Ray accepted the responsibility laid on him, and for the next four years gave himself to the great task. He very wisely spent the larger part of the first year in getting from all of the mission fields in foreign lands an authoritative and carefully estimated statement of their respective needs; and from these was prepared an exact exhibit showing where and how the money would be used. He also organized an army of canvassers and through the denominationl papers kept the great cause before the churches. In the midst of the work the European war came on us, and to complete the campaign an additional year was required; but at the Asheville Convention, in 1916, the victory was celebrated. The part of Dr. Ray in this great undertaking is well expressed in the report of the Judson Centennial Committee, which was written and read by Dr. H. A. Porter. A part of that report follows:

"We placed Dr. T. B. Ray at the head of our tribes and he has been the Joshua to lead us to the conquest and possession of the land. In every great movement there are three essentials to success. There must be a conviction of the possibility of success. There must be an adequate conception of the magnitude and character of the task to be performed. And, finally, those definite plans must be made and those resources provided by which success can be assured. These three elements in rich measure have belonged to Dr. Ray. Without bragging or blustering, without flagging or flinching, with cool persistence of purpose, but with flaming soul, he has kept on to this high day when we crown him with love and praise."

While this campaign was in full swing, Dr. Ray was made the foreign secretary of the Foreign Mission Board, and the educational work in Mission Study Classes, which he had begun and carried to success, was turned over to Mr. F. M. Purser. Dr. Ray now as Associate Secretary devotes himself mainly to the foreign correspondence of the Board.

It is no part of the purpose of this brief sketch to give an estimate of Dr. Ray's worth or a description of his character. That will come when his tasks on earth are ended. His brethren are now thinking more of using him than of praising him. Suffice it to say that he lives in the love and esteem of his brethren, and especially of all who are associated with him. In 1909, his Alma Mater, Georgetown College, bestowed on him the degree of D. D. While he was still a student at the Seminary he was married to Miss Maude Wayts, a beautiful young woman of Georgetown, Kentucky, and a charming Christian spirit. They were married April 30, 1897. She died in Nashville, Tennessee, March 18, 1901. Dr. Ray was married again, January 1, 1909, to Miss Davie Bruce Jasper, of Plano, Texas, and to them a child, Mary Nancy Ray, was born September 10, 1911.

EDWARD S. REAVES.



Dr. Edward S. Reaves, born on a farm near Mullins, South Carolina, August 15, 1869, learned early the dignity of work and the dishonor of idleness. Having in his veins the blood which for generations urged his ancestors to take prominent part in church activities, he has loved to work with enthusiastic zeal in the church and for the welfare of the kingdom. Prompted by the motives which inspired his father, who held worthily for sixty years the office of deacon and Sunday school superintendent, he has stood with ancestral faithfulness and conspicuous devotion by every cause which is a helper of the right against the wrong, believing that the church ought to be an aggressive force and not a mere defensive power. Living the Sermon on the Mount in every day life, he is one of the unobtrusively great preachers who can be eloquent without ostentation, scholarly without conceit, friendly without undue familiarity, dignified without aloofness, ever possessing that modest manner and spirit of accomplishment which makes it worth while for one to know him and claim him as a friend. Preaching the old gospel with sweet freshness and immeasurable power, he has gone forth in the strength which makes one to live in the giving of himself.

Without withholding friendship from the friendless, without buying pleasure at another's pain, he has steadily climbed until today he stands unquestionably among the foremost of our scholars and expository preachers. He has become a successful soul winner and pre-eminently a kingdom builder. Descended from ancestors who were Revolutionary patriots and officers in the Continental army, he possesses the true kernel of the old chivalry which manifests itself in speaking the very truth, performing a promise to the utmost, helping the weak, showing fairness to a bitter foe. His pas-

sion for the refined and clear, which he considers consonant with the strong and virile, has made him one of the most accurate of the real expository preachers of the day. Few if any could love the old Bible more or find greater pleasure in accurate interpretation of its truth in delivering its message. What Dr. Reaves has done, whose daily living has been as eloquent as his Sabbath preaching, whose Christian example has been as mighty as his Christian precept, is better known than told, is more imperishably impressed on human hearts and more certainly finds expression in human lives which he has influenced, than can be written.

After attending in boyhood the neighborhood school and after making preparation for college at Mullins Academy, he entered Wake Forest College in the Fall of 1888. During his college course he ranked high as a student, his four-year scholarship average of 92½ made under the handicap of inadequate preparation for college, so testifying. His exemplary deportment and spiritual poise won for him merited commendation from faculty and students.

So marked was his ability as a writer that he was elected one of the editors of "The Wake Forest Student," and twice elected editor of the "Seminary Magazine," at Louisville, where he pursued higher studies later. Since then this ability as a careful and discriminating writer, has shown itself with acceptable frequency in contributions made to the columns of the denominational papers.

Dr. Reaves was graduated from Wake Forest College, class of 1892, with the A. B. degree. Possessed of a sturdy self-reliance and begging favors of none, he made his own way through college. Being in debt somewhat, however, he found it necessary to teach for two years. He was put in charge of the Aulander Male Academy. His work there was so conspicuously efficient that he won the highest approval of the school authorities who came to consider him a teacher and disciplinarian possessing superior qualifications. This same self-reliance and determination which enabled him to make his way through college was with him still when it came time to enter the Seminary and, with aid afforded in supplying country churches, he was enabled to graduate from this institution without debt.

While in charge of the Aulander Male Academy, he was ordained to the gospel ministry, July 28, 1893, by his home church at Mullins. At this home church his first preaching had been done while at home during his first vacation from college. Here he aided the pastor in two revival meetings during later college vacations. As an evidence of the confidence which his home people had in him, he was twice called to the pastorate of his home church. Thinking it unwise to accept, he did serve the church most acceptably as supply-pastor for several months.

In October, 1894, being anxious for broader educational pursuits, Dr. Reaves entered the Southern Baptist Theological Seminary, at Louisville, Kentucky. In 1897, after pursuing post-graduate studies in Greek, History of Missions and History of Doctrines while still an under-graduate, he was graduated from that institution with the degree of Master of Theology. After graduation he accepted his first pastorate at York and Fort Mill, dividing his time between the two. Entering on this pastorate in September, 1897, he continued with it for more than two fruitful and successful years, when he moved to the First church, at Statesville, North Carolina, entering on the work there in December, 1899. This church, which he found divided into factions, he served faithfully for four years, and left it in a harmonious condition, having organized from its membership a church in a mill community, which in two years became self-sustaining, with a pastor for full time.

In August, 1900, Dr. Reaves was married to Miss Mamie Meacham, of Fort Mill, a talented and excellent woman who, full of love for the kingdom and the kingdom's cause, has been a most faithful and competent helper in his activities and labors.

From the First church at Statesville he went to Murfreesboro, Tennessee, entering on the work there immediately. Here, amid an atmosphere of culture, the young preacher, notwithstanding the fact that he was the successor of some of the strongest men in the denomination, Dr. J. M. Pendleton and the Eatons having labored there, served for four years with great credit to himself and for the development of the church in grace and denominational activities, his influence being felt throughout the State. Some time during his

pastorate here the State Convention was held at Knoxville and while in attendance thereon he was among the distinguished preacher-visitors selected to occupy the pulpits of the city. Concerning his sermon of that day, the leading Knoxville paper said: "The sermon of Rev. E. S. Reaves was one of the strongest delivered in the city."

During his pastorate at Murfreesboro, the forces which organized Tennessee College, the college of Tennessee Baptists for the education of women, chose this young preacher as leading spokesman for the Murfreesboro interests before the Baptist Education Commission, which located Tennessee College at Murfreesboro, this Commission holding its session at that time in Chattanooga. He became one of the original trustees of the new college and aided in its organization.

The pastorate in Murfreesboro came to a close in December, 1906, when he again became pastor of Fort Mill church, serving Flint Hill church in connection with it. The outstanding accomplishment of this pastorate was the building at Flint Hill of a handsome brick building, with all modern Sunday school equipment. This \$12,000 house of worship, under the direction and help of the pastor, was paid for by a country membership of less than three hundred. Another notable feature of this pastorate was the number of young men who, under his wise guidance and comradeship which made them to hear the voice of God more clearly and to see the need more vividly, decided to enter the ministry as a life work. Some who were converted under his preaching and some who were baptized by his own hands and some who were then members of the church, now hold successful pastorates in South Carolina, and hold him in affectionate remembrance.

In 1909 Dr. Reaves became pastor of the First church of Honea Path, South Carolina, where he served with the admiring commendation of his flock until August, 1917. Here his ability as a financial director and skillful organizer, as well as a wise spiritual adviser, manifested itself with power. He found the church carrying a debt of a few thousand dollars on a building badly in need of repairs and remodeling. The church, after remodeling its building at a cost of several thousand dollars, also increased its gifts to all

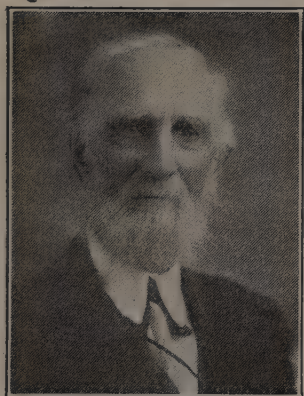
the missionary and benevolent objects. His services at Honea Path were so greatly appreciated that the church twice voluntarily raised his salary. While at Honea Path, he served Friendship church and was the leader in the erection of a commodious house of worship. His last official act at this country church, an act which was evidence of his alertness in refusing to cling to outgrown standards in an on-going world, was to hold graduating exercises when a class of seven ladies received the Normal diploma from the Sunday School Board. He himself, in order thoroughly to equip himself for pastoral leadership, had formerly taken the full Normal course and also the post graduate course. He now holds both of these diplomas.

During the last year of his fruitful pastorate at Honea Path, Dr. Reaves held the chair of Bible in Anderson College and filled the position with such credit to himself and with such satisfaction to the college authorities that on resigning he was offered double his salary if he would remain. The college to which he had rendered such service and his church which loved him so, reluctantly let him go. He was not to leave the State, however, without receiving merited honor. At its meeting, the board of trustees of Furman University, by unanimous and hearty vote, conferred upon him the degree of Doctor of Divinity. This degree so worthily bestowed is modestly worn.

With a good name that is absolutely above reproach, with the full confidence of the South Carolina brotherhood, and with an influence which will abide, he left the State and took up his work at Canton, Georgia. The brotherhood in South Carolina will suffer loss in the going of one who has ever been an aggressive supporter of education, missions and benevolence, as well as a hearty advocate of the doctrine of Christian stewardship. The State Convention, whose Secretary he has been, and the Board of Education and the Board of Ministerial Education in which he held membership, will with difficulty find one who is so faithful in service or wise in counsel. Of him and his labors for the Master it can be truly said that his love will chant its own beatitudes.

After a successful year in the pastorate at Canton, Ga. Dr. Reaves, on the first of September, 1918, yielded to the call of a larger opportunity and became the pastor of the First Baptist church, Union, S. C. On this field, true to his record of a lifetime, he is bringing worthy things to pass in the development of the church and in his service to the Kingdom.

HENRY SMITH REES.



Rev. Henry Smith Rees has been one of the most useful Baptist preachers in Georgia. He is now in the middle of his ninety-fourth year, having been born on November 23, 1827. He was one of twins. His twin brother, John P. Rees, died eighteen years ago. His parents were James Rees, a native of South Carolina, and Rebecca Smith, of Jones county, Georgia. His father was also a Baptist preacher.

The subject of this sketch was born in Jasper county, near Clinton, Georgia. Even as early as seven years of age, he had impressions that he would preach. His early life was spent in the country, and his educational advantages were very poor. He never had more than six months' training in an old-field school. He was converted in 1850, and was baptized into the fellowship of Antioch Baptist church, Columbus Association, by Rev. Kimball Massey. His baptism took place in Bull Creek. Three years later he was ordained to the gospel ministry in Sardis church, Columbus Association. The presbytery consisted of Rev. Kimball Massey, Rev. J. C. R. Lockhart, and his father, Rev. James Rees.

On his entrance into the ministry there began a life of great usefulness which has extended its active service through the long period of sixty-seven years. How many have been baptized by him

he does not know, as he kept no accurate list, but the number must go up to several thousand. He has married more people, and conducted more funerals than any other preacher in this section of Georgia. To give some idea of the extent of his labors, let us look at the list of churches he has served.

He served Mt. Zion and Horeb churches in Talbot county; Antioch, Piney Grove, Mount Olive, Shiloh and Bethany, in Harris county; Bethel, Union, and Friendship, in Meriwether county; Senoia, Sharpsburg, Macedonia, Mills Chapel, Bethlehem, Rock Spring, Pleasant Hill, and Moreland, in Coweta county; White-water, Line Creek, Flat Creek, Glenn Grove, Brooks Station, and Woolsey, in Fayette county. He also gave a year of missionary service to a negro church that is now a strong, self-supporting church, doing a good work.

After the war he organized the negro membership of Mt. Lebanon church into a church called Bethel. This was perhaps the first negro church in Georgia. He also assisted in the organization of the "Colored Western Association," the first negro association in Georgia.

During the war when physicians were scarce, he assisted Dr. McIntyre in his practice, and ministered to hundreds of people without charge, at a time when medical help was very inadequate. He had seven brothers who were valiant soldiers of the Confederacy.

Early in life, in 1857, he married Miss Almeda Brawner. After four years she died leaving one daughter, now living in Senoia, Georgia. His second wife was Mrs. Martha Brooks, widow of Dr. Brooks, and daughter of Mr. Charles Leavell, a highly useful deacon of Mt. Lebanon church, not far from Turin, Georgia. By this union there were four sons and three daughters. This wife is still alive, the solace of his old age.

Mr. Rees's activity was not confined to the pulpit. He was a teacher of singing, and a composer of a number of songs, both of the words and the music, in the "Sacred Harp" and other song books. Besides for fifty years he has been a correspondent of the county paper, published at Newnan. His weekly letters signed R. A. T. have been gladly read by hundreds.

His life has been a labor of love in the gospel ministry. He has not reaped a large reward in financial remuneration, but he has strengthened, comforted and blessed a great multitude of people. His life is a testimony for the Master. Simple, sincere, unobtrusive, he has lived out the great truths of the gospel. He has been a pattern to believers in word and in deed. He never swore an oath, nor told a lie, nor became drunken. All his life he has been an ardent advocate of temperance. No wonder is it that in his ninety-first year, he is physically and mentally active. Only last year, 1917, did he leave off the pastoral care of churches, and even now he responds to calls here and there to conduct funerals. He recognizes that his earthly life is drawing near its close, but he is confident that his Master "is able to keep that which he has committed unto him against that day." Tennyson's swan song may well be applied to him:

Sunset and evening star,
And one clear call to me;
And may there be no moaning at the bar,
When I put out to sea.
But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep,
Turns again home.

BENJAMIN PERRY ROBERTSON.



Benjamin Perry Robertson comes from a strong Anglo-Saxon stock. He is a direct descendant of the noted Robertson family of Scotland and of the Westmoreland family of England, a family of royal connection. Both in the old country and in this country these two great families have made signal contributions of men and women of intellectual ability and leadership, and Dr. Robertson in his life and ministry has given good evidence of a

proper use of his splendid heritage.

Dr. Robertson was born at Tigerville, South Carolina, January 22, 1863. His father was William Davis Robertson, and his mother was Marinda Rachel Westmoreland. He pursued his academic education in the high schools at Tigersville and Greer, South Carolina, and his collegiate training in Judson College, North Carolina, from which institution he received the degree of Master of Arts. He attended the Southern Baptist Theological Seminary, of Louisville, Kentucky, graduating with the degree of Th. M., and is also a graduate of the Columbian-George Washington University, Washington, D. C.

Dr. Robertson's domestic life has been full of sunshine, and that sunshine the brighter perhaps for the one dark shadow. On June 7, 1892, he married Miss Mary Ida Osborne, of Brevard, North Carolina. This union was blessed with four children, Mary Marguerite, Lila Budd, Ruth Olivia and Grace Love. After eighteen years of happy fellowship, his wife was called to the great home on June 29, 1910, a devoted Christian woman whose care and whose counsel meant much in the splendid service Dr. Robertson rendered during those earlier years of his ministry. On July 8, 1911, he married Miss Annie Lind Davis, of Atlanta, Georgia, a charming daughter of the Earle and Davis families of South Carolina. In

this marriage he was exceptionally fortunate in securing one who has been every whit a mother to the motherless, and a thoroughly trained Christian worker of large experience as the helpmeet in his ministry. This union has been blessed with two children, Marinda Lind and Benjamin Perry, Jr.

In his ministry Dr. Robertson has been very successful in many things, but he is pre-eminently a pastor and a preacher. Upon his graduation from the Seminary, he entered upon the pastorate of the First Baptist church, of Gaffney, South Carolina. This pastorate was marked by a program of constructive achievement which ushered in a new day for the Baptist cause not only at Gaffney, but in that whole section of South Carolina. A splendid modern church building was erected, a substantial pastorium built, and the church trained for a constructive kingdom service. The Second Baptist church of Gaffney was organized under his leadership, from members who withdrew from the First church for that purpose, and a development program was projected for the entire Broad River Association, to which the First church belonged. During this pastorate Dr. Robertson served as a teacher in Limestone College, and was president of the Baptist Young People's Union Convention of South Carolina.

From Gaffney, Dr. Robertson was called to the Fuller Memorial Baptist church, Baltimore, Maryland, where he spent six years in some of the most effective and strenuous work of his ministry. During this pastorate he projected plans for the erection of a magnificent stone church house. His last service in this pastorate was that of the laying of the cornerstone of the new building. It is significant that all of the money for the new building, except five thousand dollars, was secured in cash and subscriptions before he retired. While pastor in Baltimore, Dr. Robertson was selected to conduct the united evangelistic work of the city for two years, during which time something over ten thousand people were led to decide for the Christian life.

In the latter part of 1905, the ill health of a member of his family forced him to leave the more severe climate of Baltimore and to seek a benefit for his dear one in the sunshine of Florida. For

thirteen months he was pastor of the First Baptist church of Arcadia, in which time the membership of the church was doubled and subscriptions and plans secured for a new house of worship, which has since been completed and is one of the most convenient church buildings in the State.

About this time, the Florida Baptist Convention, having established Columbia College, at Lake City, was seeking a financial secretary for the educational interests of the State, and found that man in Dr. Robertson. He accepted this position temporarily, and for six months spent himself in a canvass for subscriptions and students, averaging one address a day for that period. In June, 1908, the trustees of the college elected Dr. Robertson as Dean of the Faculty, in addition to his duties as financial secretary. He, however, declined both positions because of his strong conviction that he should return to the pastorate.

In the Summer of 1908 he was called to the pastorate of the Central Baptist church, Atlanta, Georgia, which he served for three years. In these three years the Sunday school attendance was quadrupled, a Sunday school annex erected, an assistant pastor found necessary for the growing work, the church house kept open all the time to serve people to whom it ministered, nearly six hundred added to the membership of the church and contributions for all purposes doubled. While pastor of this church Dr. Robertson was honored in many ways by his denomination, and the general Evangelical Ministers' Conference made him its vice-president in 1910 and its president in 1911.

In March, 1912, the Executive Committee of the Atlanta Baptist Association requested Dr. Robertson to become superintendent of the Baptist mission work for the city of Atlanta and suburbs, which position he filled until May 1, 1915. Dr. Robertson witnessed great growth in this association, the number of churches increasing from thirty-eight to fifty-three, the church membership from fourteen thousand to over seventeen thousand, the value of church property increased by more than a half million dollars, and practically every section of the city provided with aggressive Baptist church work. In the Autumn of 1915, Dr. Robertson became pastor of the St.

Charles Avenue Baptist church, New Orleans, Louisiana, his present pastorate.

The commanding pastorate of this noble church in the great city of New Orleans presented a fitting field for the versatile talents and the untiring energy of this faithful and efficient minister. The church, located in the best residential section of the city, with an immediate population of more than fifty thousand people, and within a few blocks of Tulane University and Sophie Newcomb School for Girls with about five thousand students, serves one of the most strategic communities in the South.

As a citizen, as well as a minister, Dr. Robertson has made for himself a large place in the life and activities of the city of New Orleans. He is leading his people in the erection of a magnificent, modern house of worship. He was the originator and organizer of the Baptist City Mission Council, an organization of aggressive laymen, which has already established a half dozen new mission stations and is giving general direction and support to other denominational activities in the city. It was largely due to Dr. Robertson's vision and leadership that the idea of a missionary training school for New Orleans was revived and pressed until the idea has become a definite and promising reality, with the help of the Sunday School and Home Mission Boards. When the Baptists of New Orleans invited the Southern Baptist Convention to meet with them in May, 1917, they turned to Dr. Robertson as the leader, who should bear the burden of the responsibility and the executive direction, as general chairman of the Committee on Entertainment. It is sufficient to say that never in its history has the Convention been better cared for.

October 1, 1918, Dr. Robertson resigned the pastorate of the St. Charles Avenue church, New Orleans, in order to devote his entire time to the interests of the Baptist Bible Institute, in that great city. Though he was president of the Board of Directors, it was the unanimous request of the entire Board that he take this step. From the inception of this institution he was one of its strongest supporters, and from the day he began to devote his entire time to its interests it has enjoyed increased prosperity. The

institution fills a unique place among Southern Baptists, and it would be hard to find a more devoted friend and capable worker for its promotion than Dr. Robertson. Still in the prime of life, with increasing physical vigor and mental acumen, and with that rich ripening of the spirit which comes to all who faithfully follow the way of the Lord, Dr. B. P. Robertson has the prospect of many fruitful years of blessed service in the preaching of the gospel, in which his soul exults, and in all of the activities of the kingdom of our Lord and Savior, Jesus Christ.

ROBERT LEE ROBINSON.



Rev. R. L. Robinson was born in Hampton county, South Carolina, July 20, 1874. He was reared on a farm by Christian parents. His father was a deacon and a great Sunday school worker in a Baptist church. He was converted at the famous old Beaver Dam church, on October 17, 1893, and was baptized the following day by Rev. H. L. Crapse.

He attended public school in his home community, then entered Brunson High school, Brunson, South Carolina, where he applied himself well and made an excellent record. He then taught school for five years.

He was called into service in the United States army in the Spanish-American war, after which he was in the insurance business in Augusta, Georgia, for five years. During that time he felt called to the ministry. Yielding at once to the call of God, he gave up a flourishing and well-paying business to take up this new line of work.

Being ambitious to equip himself better for the Lord's work, he entered Mercer University in 1907. In 1908-1909 he attended the

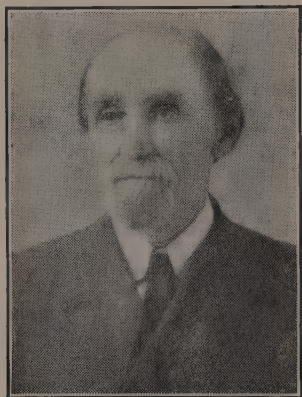
Southern Baptist Theological Seminary. He returned to Mercer in the Fall of 1909 and graduated with the A. B. degree in 1910. He supplied at Curtis church, Augusta, Georgia, for several months after graduation. While supplying the Curtis church he was ordained to the ministry in the First Baptist church, Augusta, November 30, 1910. The presbytery was composed of Dr. M. Ashby Jones and Revs. O. P. Gilbert, Thomas Walker and R. E. L. Harris. He entered the pastorate at the call of the Conyers Baptist church, December 1, 1910, and remained there, a successful pastor and much loved by all, for five years, during which time he was married to Miss Julia Maddox, of Conyers, on June 26, 1913. In connection with his work at Conyers he served the Stone Mountain church from November 1911 to December 1915, also Zion church, Newton county, from January 1911 to December 1915. On January 1, 1916, he began his present work at Woodville and Union Point.

As a man, Bro. Robinson has a striking personality. One feels upon first meeting him that he is a true Christian in every sense of the word. He numbers his friends by his acquaintances, meets them with a cheerful smile, a hearty handshake and a kindly word. As a preacher, he is earnest and consecrated, putting Jesus and his work above everything else, and following him as a disciple. His faith and works, together with his influence and teachings have enriched and ennobled the lives of all who are under his care. His sermons are eloquent and forceful. Unusually earnest in the work of the Lord, he preaches clearly and painstakingly the gospel, and nothing else, standing for right, and right only. As a pastor, he is unsurpassed, always kind, gentle and considerate, always willing to extend a helping hand. He ministers to the sick and to the well, to the fortunate and the unfortunate alike; greets the Christian with a word of encouragement, and the unbeliever with a word of advice. As he goes about his duties, quietly but earnestly, none know him but to love him. His deeds will live after him. What he really is radiates itself from the life he lives, and he stands as a living monument to all that is best in Christianity.

His untiring efforts at his Union Point pastorate have been surprisingly successful. The church was deeply in debt when he began

his ministry, but he took up the work with the determination of paying off this indebtedness of \$4,000.00 as early as possible. He kept this aim always before his people, inspiring them to put forth their utmost sacrifices, in order that they might accomplish this purpose. The fruits of his efforts have been realized, and the church building stands today, thanks to him and his leadership, a beautiful edifice, wholly free from debt.

WILLIAM WRIGHT ROOP.



William Wright Roop was born in Union District, S. C., April 23, 1841, being the second in a family of twelve children. Three years later his parents, Martin and Elizabeth King Roop, removed to Georgia and located first in Jackson county, later in Coweta for three years, and finally, in 1853, in Carroll county, where for two generations the family has been prominent and influential in all the affairs of the people. Hence from the age of twelve,

the subject of this sketch has spent three-score exceedingly useful years in this section of the State.

His early educational advantages were only such as the common schools of those days afforded, but there is probably not another citizen of Carroll county who has given himself so long and with such diligence to the quest of knowledge. The late Dr. W. W. Fitts once said to the writer: "Billie Roop has one of the most remarkable minds of all the men I have known." Perseverance in the prosecution of his studies has achieved a goodly degree of learning recognized even among those of better opportunities. Some years ago Bowdon College, at the instance of Rev. George D. Harris, Mr. Roop's pastor for five years, conferred upon him the degree of Doctor of Divinity. At the age of twenty when the War between

the States was bringing about general disorganization, further pursuit of a finished education became impossible, further effort was abandoned, and young Roop went bravely to the front with his comrades, being assigned for a short time with the coast defenses of our own State, where he had his first training in military discipline. But soon these limits were passed and the regular installation as a Confederate soldier followed under General Robert E. Lee in the Army of Northern Virginia, where from May, 1862, to April, 1865, lessons were learned through experience and observation that helped mature the man for the coming conflicts of life.

On return he found reception of relatives and friends did much to dispel the gloom of war, and to encourage the returning soldiers to vigorous effort in the rebuilding of homes and the re-establishment of farms and schools. For much time the chosen work of the life under consideration was along educational lines, and even until the very recent past he has held various responsible positions in that sphere. At first he taught in the common country schools, then in the higher schools, and later he has been connected with the city schools of Carrollton as teacher, and as superintendent for one session, and for about twenty years as a member of the local board of education, much of this time in the capacity of secretary and treasurer.

Notwithstanding the importance of the work of the teacher, the main business of W. W. Roop has been to preach the gospel, and even from the time of his conversion he has felt the compelling power of such a conviction. However, the circumstances and influences of the troublous days of civil strife and reconstruction, together with a deep sense of unworthiness, conspired to deprive the pulpit of his ministry until he reached the age of thirty-two, at which time the call was so insistently recognized by many of his brethren and by churches seeking his services, that Bethesda church, Carroll County, set him apart to the holy office on October 11, 1873. It was here that he had united with the church twelve years prior, having been baptized by Rev. W. H. Daniel, the beloved pastor.

On November 23, 1869, Mr. Roop was married to Miss Martha Jane Moore, of Carroll county, an associate and school-mate of his

early life, who for nearly forty-three years walked by his side as a companion worthy of confidence and the most tender care. Her presence was ever an inspiration in the home and her devotion and sympathy an unfailing support in all his labors of love. But on July 18, 1913, the deepest shadow fell athwart the threshold of that home, when Mrs. Roop departed this life and her husband was left to journey alone, yet not alone, because of the presence of him who hath said, "I will never leave nor forsake thee." About two years ago he was married again to Mrs. M. P. Huff, a near relative of his first wife, and it is a singular occurrence that there are many points of striking resemblance between these two excellent ladies, alike accomplished in person, in the elegant science of home keeping, and in the gracious art of hospitality.

Viewing this busy life as a whole, we have to note a continuous service of forty-three years, during about forty of which he was without a vacant Sabbath, with churches mainly in the small towns and the country, and for the most part within the Carrollton Association, although he has labored in some important fields in the Western Tallapoosa and Fairburn. For more than four decades he has stood as a stronghold of orthodoxy, both doctrinally and denominationally. The following is a brief summary of his labors for forty years; Baptisms 1047; houses of worship fourteen; ministers eight; marriages 266; for two terms moderator, Carrollton Association, and for thirty-two years secretary; associational sermons sixteen. All the young men set apart to the ministry have become active and useful, and several of them quite prominent.

One of the most marked traits of the man is industry. His hands have been as busy as his active brain. Work is one of the prime functions of his life. Recently the writer has beheld an architectural miracle, in the change of a dilapidated building surrounded by most unattractive premises into a place of beauty, under the magic touch of this master workman's hands. He is famous in these borders for both his flower and his vegetable gardens. Vigorous health and good fortune have smiled their approval upon this minister's tireless toil. No one could ever think of him as having an idle hour. He has never felt the need of a vacation. Since about

his sixtieth year this unusual man has been in bed from illness but a single day, and that was in this year, 1917. His powers both of body and of mind have been preserved in an extraordinary way. For several years the weekly press has printed his "Little Sermons for Little Folks", now two hundred in number and in manuscript form for the publisher. Reading the Bible through every twelve months has been for some thirty years a fixed rule of his life, and such devout diligence has distinguished him as the authority for all his section on questions of faith and practice.

Bro. Roop gives promise of many more years of usefulness. May his strength be supplied as his days shall demand.

EUGENE COKE ROUTH.



Eugene Coke Routh was born with the best possible heritage—religious parents in moderate circumstances, whose honorable family history can be traced back through many generations. Rouths came from Normandy to England during the time of William the Conqueror. Before the Revolutionary War members of the English branch of the family came to America. For generations they lived in the highlands of Tennessee, North Carolina and Virginia. The father of E. C. Routh was born in East Tennessee in 1842. The subject of this sketch was born at Plum, near La Grange, Texas, November 26, 1874. His father's name was J. E. Routh. His mother's name is Mary Stramler Routh. Both parents were Baptists. His father was a Baptist deacon. His father died in 1890, and the responsibilities of the family fell upon the son. His mother is still living at Giddings, Texas. There is one sister, Leila, who is teacher of Latin in Baylor College, Belton, Texas.

December 20, 1897, E. C. Routh married Mary M. Wroe. Six children have come to bless their union: Mary Lucile, Ross Holland, Alice Elizabeth, Porter Wroe, Eugene Copass, and Leila Katherine. Mrs Routh is a devoted and capable wife and mother. To her is due no small part of the success of her husband.

E. C. Routh was brought up on a farm. He is accustomed to say: "I was often up and at work before day, but not always from choice." The schools attended by him were the typical country schools of the day in Texas. The studies were: the "Blue Back" Speller, Davies' Arithmetic, McGuffy's Readers, Smith's Grammar, Monteith's Geography—a splendid foundation for a good education.

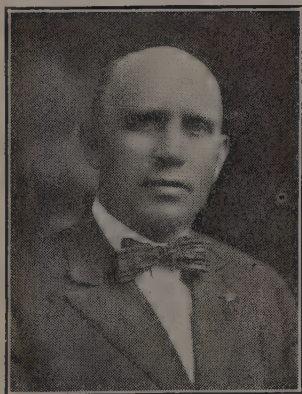
Later he attended the Flatonina High School and the University of Texas, graduating from the latter institution with the A. B. degree in 1897. During one year he was president of the University Y. M. C. A. and is now a member of the Texas State Historical Association. After graduation he was engaged four years in high school work, the last three at San Saba, Texas.

Brother Routh was converted in August, 1891, and joined the Baptist church at West Point, Texas. After struggling over the call to preach he surrendered and was ordained by the San Saba church in May, 1901. For two years, 1901-1903, he worked as **missionary** of the Lampasas Baptist Association. From 1903-1907 he was pastor of the Baptist church at Lockhart, Texas. It was here that the writer of this sketch first met him, and saw his possibilities. The Sweetwater Association in West Texas, asked for the services of brother Routh in 1907, but he was allowed to remain only six months, when South Texas called him back to become editor of the Baptist Visitor, located at San Antonio, which paper became the South Texas Baptist. This publication was consolidated with the Baptist Standard in January, 1912, and the editor of the South Texas Baptist became the associate editor of the Baptist Standard. In December, 1914, Dr. J. B. Gambrell was elected Corresponding Secretary of the Executive Board of the Baptist General Convention of Texas, and resigned the editorship of the Standard. Routh was elected editor the same day, which position he now holds, to the joy of his many friends and to the lasting benefit of Baptist causes.

Later he was elected business manager also and under his direction the Baptist Standard recently enlarged its plans so as to provide for a wider distribution of good literature. A large book-store is now in connection with the paper.

To those who know Routh best, it looks as if he was born to be an editor. He has succeeded in everything that he has undertaken, but the other years have been years of preparation for the place he now occupies. His sympathies are broad and his knowledge accurate. His labors are painstaking to a degree. It is a saying among his associates: "If you want to know, ask Routh." Young in years, his work is just beginning. He is making the Baptist Standard one of the really great Baptist weeklies. Its influence is reaching round the world. Baptists need more like him.

THOMAS SYLVESTER SCOGGINS.



Mr. D. T. Scoggins, father of the subject of this sketch, was born in Carroll county, Georgia, and is a graduate of Bowdon College. On reaching his majority he married Miss Mary Rebecca Wheeler. Before the smoke of the battle of Chickamauga had cleared away, Mr. and Mrs. Scoggins settled on a farm in Walker county, Georgia, near LaFayette, the county seat. During the Reconstruction period following the War between the States, they established

their home. Through industrious and economical habits they made for themselves a good living, and lived a good life. In the freedom of the country they led a quiet but useful career.

On October 29, 1880, a bright baby boy came to bless their home, and he was given the name of Thomas Sylvester Scoggins. The childhood and youth of Mr. Scoggins were spent on his father's farm. When old enough he was trained in the art of tilling the

soil, and during these years he laid the foundation for the development of a strong physique. The community schools of the section were of only a few month's duration each year. During the vacation periods his time was spent in doing farm work. After reaching his maturity and finishing the grammar school, he entered Hearn Academy. Yielding to a call to preach the gospel he became a student in the Southern Baptist Theological Seminary, at Louisville, Kentucky, in 1909.

Mr. Scoggins showed in his boyhood special gifts in mechanics, and had a fondness for machinery. Much of his time was devoted to machine work and to the electrical business. On account of his special gifts in these lines, and because of his early experience in the operation of machinery and in the electrical business, the construction department of the city of Atlanta recognized him as being a suitable man to take charge of the sewer and brick work of the city. This position was filled to the entire satisfaction of that department of public work, and of his own accord he gave up the position. In the meantime, he held positions with the Georgia, C. N. O. and T. P. Railroads. While in the employ of the Texas Pacific Railroad he had charge of the electric plant and headlights. In spite of the prospects for promotion, he laid down his railroad position to become assistant to the Manager of the Fulton County Reformatory for boys.

While Mr. Scoggins was Assistant Manager of the Fulton County Reformatory he had charge of the educational department of the institution. Its inmates, of course, were supposed to be all but incorrigible, but in spite of that fact Mr. Scoggins loved them and soon developed a wonderful degree of tact in appealing to their manhood. As a result, he enjoyed the respect and confidence of the boys, and he had very little difficulty with them. Be it said also that a good per cent of the boys, through the influence which he exerted over them, were soon returned to their homes to make glad the hearts of their parents by living consistent and useful lives. While no provision was made by Fulton county for the support of regular preaching services to the boys, Mr. Scoggins, on his own motion, secured different ministers to hold preaching services in

the chapel of the institution on Sunday afternoons. This spiritual instruction was given in addition to the Sunday school, which was maintained the year round.

The splendid success that Mr. Scoggins had in the Fulton County Reformatory attracted the attention of his Baptist brethren, who knew of his work. Accordingly, in the early Fall of 1914, upon the retirement of Rev. R. D. Hawkins as General Manager of the Georgia Baptist Orphans' Home at Hapeville, Mr. Scoggins was elected to that position, which he still holds, 1918. During the nearly four years of his administration many very desirable and helpful improvements have been made in the management of the institution. Among other things, the overhead expenses have been reduced to the minimum, without sacrifice of efficiency. The erection of additional buildings and the purchase of additional land, besides the reduction of overhead expenses, have been the smallest things accomplished under the management of Mr. Scoggins. Somehow he at once won the affection and confidence of the children, and he gave them to understand that he trusted them implicitly. He has a wonderful degree of tact in appealing to the best that is in a boy or a girl, and of making the children to have self respect, and thereby become self-governing. Liberties are given the children, but in every case he inspires them not to abuse their liberties, but the rather to use them for their own personal development. During his administration many of the largest boys and girls have prepared themselves for responsible and lucrative positions, and they are now self-supporting. As these older ones have gone out to make their own way in the world they have not been unmindful of their obligations to the Home and many of them contributed regularly and liberally for the support of the institution. It may be safely said that there is not a better managed orphanage anywhere in all the country than the Georgia Baptist Orphans' Home, at Hapeville, Georgia, and much of the credit is due and is given to Mr. Scoggins.

Mr. Scoggins was happily converted in April, 1896, in the sixteenth year of his age. From the very beginning of his Christian life he manifested unabating interest in his church and in the cause

of Christ. In church work, as on the farm, machine shop and public works, he showed a spirit of interest and of determination. Littleness then, as now, had his supreme contempt. Honesty and integrity, which had marked his early years, were only reinforced when he became a Christian. In 1906 he was ordained to the full work of the gospel ministry by the Mobley Park church, Rome, Georgia. The presbytery was composed of Revs. L. R. Gwaltney, R. B. Headden, Spencer B. King, C. T. Willingham and C. L. Conn.

The life of Mr. Scoggins was diverted from the ministry by a call to institutional work. On that account he has exercised his gifts in the development of character rather than in serving churches as pastor. During his connection with the Georgia Baptist Orphans' Home he has preached in almost every section of the State, and has spoken before many general gatherings. Mr. Scoggins is in no sense an orator, but he delivers his message with a directness that attracts and holds the attention of his hearers. The sincerity of the man is manifested in his face, and his sterling character is shown by his manner of living. The inmates of the two institutions over which he has presided hold him in highest esteem, both while they are in the institution and after they have entered civic life.

On November 8, 1900, Mr. Scoggins was united in marriage to Miss Margaret Jones, of Walker county, Georgia. Mrs. Scoggins is a daughter of O. W. and Mary Ellis Jones, both natives of north-west Georgia. Mrs. Jones, the mother of Mrs. Scoggins, was born and reared at Ellis Springs, Catoosa county. Mrs. Scoggins united with the Immanuel Baptist church, in Atlanta, after her marriage, and was baptized by Rev. Sam Cowan.

Added to the natural endowments of Mr. and Mrs. Scoggins, their experience in institutional work makes them invaluable for the position they occupy. Being relatively young in years, the future of the work which they have chosen, because thrust upon them, is exceedingly bright. They recognize that they are in the business of making men and women rather than looking out for food and raiment, shelter and education. This is life's highest ideal and when faithfully followed will bring richest rewards in the end.

THOMAS JUDSON SHIPMAN.



Surely there never lived a better man, a truer friend, a finer citizen, a more consecrated Christian, a more faithful and beloved preacher and pastor, a more devoted son, brother, husband and father, than Thomas Judson Shipman.

He was so genuine, so sympathetic, so considerate, so guileless, so self-sacrificing, so loyal, so Christlike, that to know him, to be with him was to be made better and stronger. A distinguished citizen of Roanoke, not a professed Christian, said of him when he was leaving his Virginia pastorate for the one in Meridian, Miss., that Roanoke could well afford to pay him ten thousand dollars a year just to reside there, because of the good his very presence would accomplish.

A Meridian daily, in an editorial written by one who was not a Baptist, said: "The passing of no other single individual of any station in life, could have brought to this city so much of general grief and sense of loss. He occupied a place in the lives of hundreds which no other can fill in just the same way. His beautiful, inspiring Christian life and character have left their impress upon the life of this community. Hundreds of people have been made happier and more hopeful through his Christlike ministrations. Love has been made more lasting and faith more real because he gave to it something reasonable to take hold of.

'Thus would we pass from the earth and its toiling,

Only remembered by what we have done.'"

No wonder that, at the memorial service held in the Meridian church the day after his death, his pulpit chair was draped in white instead of black, and that for many Sundays following, a bunch of fresh white roses was placed there where his head was accustomed to rest.

A great throng gathered at this memorial service, to do him honor, and beautiful tributes were paid him by the ministers of the city, among whom were Rev. E. S. P'Pool, Rev. J. T. Phillips, Rev. C. E. Dearman, of the Baptist churches; Dr. D. H. Scanlon, Rev. D. L. Barr of the Presbyterian; Rev. J. H. Boosey, of the Episcopal; Rev. H. B. Watkins, Rev. E. C. Gunn, H. A. Pickard and B. L. Sutherland of the Methodist; and Rev. S. J. White of the First Christian.

The Ministerial Association of the city adopted resolutions, one paragraph of which said: "Inasmuch as his labors and influence were not confined to his own church and people, but he was rather servant of all, ministering to the needy and sorrowing wherever found, his ministry of love and sunshine, which was reflected in his saintly face, will be sadly missed by the people of this city at large."

Thomas Judson Shipman was born at "Level Green" farm, in Nelson county, Virginia, August 23, 1862. His father, a beloved, honored and successful Baptist minister, was Dr. William Jordan Shipman, and his mother, queenly and godly, was Mrs. Sarah Louise Johnson Shipman. The boy spent his first nine years on the farm where he was born, and then lived at Salem, Virginia, where his father became pastor, and built the Salem Baptist church.

Here at Salem he attended school and graduated from Roanoke College when he was seventeen years old. He then went to Richmond College for two years, and later to the Southern Baptist Theological Seminary in Louisville, Kentucky, where he graduated in 1889, taking also a post graduate course. The theme of his graduating essay at the Seminary was, "Wanted: A Man."

He was converted before reaching his tenth birthday, and his sister says, "The most beautiful mental picture I have now, is that of the radiant, grateful faces of our precious mother and father as they presented their first-born to the Lord, and heard the Master's 'Well done'".

In 1885, having heard and answered God's insistent call to the ministry, he was ordained at the request of the Baptist church at Greenville, Virginia, which he was serving at the time. Those who

constituted the presbytery called together for this purpose, were, Rev. James B. Taylor, D. D., Rev. William E. Hatcher, D. D., Rev. W. J. Shipman, D. D., Rev. W. Y. Abraham and Rev. John H. Taylor.

His work at the Baptist church of Greenville, which pastorate preceded his Seminary course, included the years 1884 and 1885. During his Seminary course, he was pastor at Carrollton and Sanders, Kentucky. Following his graduation in Louisville, he was called to the church at Midway, Kentucky, where his ministry extended from 1889 to 1892. He was called in 1892 to the Duffy Street church, Savannah, Georgia, and served there until 1896, when he yielded to the urgent appeal of the First Baptist church in Roanoke, Virginia, to become their pastor.

It was at Roanoke that the author of this sketch came first to know intimately the man, the preacher, the pastor, the brother and friend, who was to enter so largely into his own personal and ministerial life. In a number of special evangelistic meetings, in district and in State associations, in trustee meetings and gatherings at conventions, in a journey through Europe and in the closest of friendships, there grew and deepened an affection and confidence such as was felt for no other man.

These close associations continued through the pastorate of eleven years at Roanoke, from 1896 to 1907, and through the ten years of his ministry at the First Baptist church at Meridian from 1907 to 1917. He in all these years lived so near to Christ that he seemed incapable of an impure thought, or of a selfish and unbrotherly deed, and yet he was so genuine, natural and unassuming, that you were sure he would be the last man to discover the great character which he possessed.

The church at Roanoke enjoyed great prosperity during all of his ministry. Under Dr. Shipman's leadership it came from under a heavy and crushing debt, with which the "boom" days had left it, and the church grew in numbers, in gifts, in confidence, and in prestige and power. When the new Sunday school room was erected, "Shipman Hall" was named in his honor, and he was invited to be present at its dedication. To his untiring work as pastor

of this great church, he added the task of planting and fostering mission stations in the "Magic City", and these, now strong churches, show the wisdom of his planning.

In Meridian, his more than ten years were equally blessed, and there as elsewhere, he bound the people to him by the strongest and tenderest ties. The church grew in numbers and gifts, and again and again was blessed in great revivals. Perhaps the most remarkable of these was the one in which he enlisted the seven Baptist churches in a series of simultaneous meetings, with union day service and all night prayer-meetings. Here he added a new Sunday school building to take care of an attendance which had grown from about 140 to that of from 600 to 1,000.

While pastor at Midway, Kentucky, he attended the commencement exercises at Georgetown College, and was so pleased with one of the graduates, Miss Ella Viley Witherspoon, of Lawrenceburg, Kentucky, that he sought an introduction, and thus began a friendship which resulted in their marriage, on November 8, 1893. This was during the Savannah pastorate, and never did a Baptist pastor have a more devoted, loyal and sympathetic wife than she proved herself to be during the nearly twenty-four years which followed. God honored this marriage with three daughters, Frances, Louise and Dorothy, all of whom he baptized into the membership of the church.

Dr. Shipman was given his honorary degree of Doctor of Divinity by his Alma Mater, Richmond College, and while in Virginia, was called upon often to serve this great school. On one occasion a speaker at the College said, "Surely with a Boatwright (the president) and a Shipman here, the College need fear no danger from reefs or storms."

He was a trustee of The Southern Baptist Theological Seminary and of Hollins College. The association of which his church was a member through its executive committee said: "Dr. Shipman was one of the most beloved members; a leader of this association, having served the association on numerous committees and offices, and having fostered and labored unceasingly for the furtherance, welfare, influence and work of the Baptist denomination, at all times

striving to do the Master's will. In his death, this association has lost one of its most faithful Christian workers, the denomination has lost one of its strongest leaders, and the South has lost one of her most faithful citizens. A man who possessed the gentle spirit of the most gentle, he adorned all things that he touched, and with the determined spirit of the most courageous, he could not compromise with wrong."

Looking back over this consecrated and helpful life, a loved one says: "I remember one day a lady was talking to Mother about a sermon she heard Brother preach, and she said, 'Mrs. Shipman aren't you proud of him?' She said in her characteristic way, 'No, not proud of him, just so grateful and humble because the dear Lord gave me such a boy.'"

Through a number of years he had toiled on, though often in great pain of body. Once in special meetings he called a small number of the workers aside, and asked them to pray that he might be given strength to continue the work through that meeting, only they were not to speak of his physical condition to others. Finally, having sought relief through skilled physicians, and his noble church insisting that he take such vacation as might be needed for full restoration, he went to a noted Virginia surgeon for an operation. After four weeks he was convalescent, and seemed to be on the road to recovery, and was planning for the return to loved ones and to his beloved church. There was a sudden turn for the worse, and in a few moments he passed to his great reward. This was on Saturday, June 30, 1917.

On the Monday following, the body was taken to Rice, Virginia, where the family burying ground is located, for whom he had always had such manly affection, and concerning whose comfort he had always been so tenderly solicitous. Dr. T. Clagget Skinner, of the Second Baptist church, Richmond, who had succeeded Dr. Shipman as pastor in Roanoke, presided and spoke words of appreciation of his character and life. Others who were present and who took part in the services, were Dr. J. F. Vines, W. R. Terrell, W. L. Shields, of Roanoke; Dr. John J. Wicker and Dr. A. B. Rudd, of Richmond; Hon. W. W. Venable, of Meridian, and Dr. W. W. Hamilton, of Lynchburg.

Under a wealth of floral designs, sent by the churches of which he had been pastor, and by many friends and loved ones, the body of Thomas Judson Shipman was laid to rest with Masonic honors in the cemetery adjoining the Pisgah church, at Rice, in Prince Edward county, Virginia.

His life-long friend, Dr. E. E. Bomar, has written of him as follows:

When you went home, O loving friend,
A gleam of light went from the earth—
Embodied light resplendent, which did send
Its radiance whereso'er was dearth.

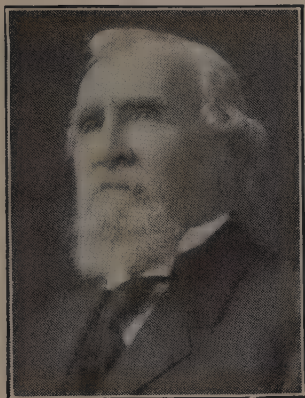
We never met but that I felt that light
Within my soul. You did not try
To shine, but lived with easy might
The life that was not born to die.

God early touched your hair with gray,
Which, with the years, grew white as snow,
As if to crown youth's face and say
"This is God's man; let men know

That here a soul its true communion keeps
With God in faith and hope and love,
Yet walks with men, and ever steeps
Earth's thoughts in thoughts of God above."

O comrade heart; O buoyant friend and sure;
O man that always loved his fellow men!
We miss you Tom, but to the end
We, too, will smile in pain we must endure.

JOHN DICKINSON SIMMS.



In 1788 Robert and Sarah Dickinson Simms emigrated from North Carolina to Hancock county, Georgia. The name of John was given to one of their sons, who in young manhood was united in marriage to Comfort Grace, a daughter of Joshua Grace. John Dickinson Simms, son of the elder John Simms, was born in Coweta county, Georgia, December 19, 1830. His parents had moved to Coweta county from Hancock county, Georgia, two years prior to his birth, 1828. They settled in a virgin forest of the county, in which they cleared a place for their home and converted a large area of the forest into a fertile farm. They among other pioneer settlers endured hardships and suffered many inconveniences, but with it all developed strong appetites, active minds and untarnished characters. They reared a family of thirteen children, five girls and eight boys. All the children were members of a Baptist church.

John Dickinson Simms, the subject of this sketch, the only surviving child, obtained his education under many disadvantages in the old log school house of the early days. It might be said that he learned more in the school of honest toil than he did from the old blue back speller and Davies' arithmetic. The high ideals of his father and mother were inherited by the sterling son, and from early youth he bore the marks of the making of a man.

From young manhood Mr. Simms was recognized as a leader among his fellows and as being a man of honesty and integrity. Accordingly, his fellow citizens elected him justice of the peace of his district, and his commission had just been received at the outbreak of the War between the States. The excellent qualities of Mr. Simms were recognized beyond the limits of the rural district in which he lived. At the beginning of the war Governor Joseph E. Brown commissioned him as Captain of Militia, which would

have kept him out of active service. The position offered did not suit the ardent temperament of Mr. Simms, and so, in 1862, he enlisted in Company F, Sixteenth Georgia Battalion of Cavalry. This company he organized and went out as its captain, serving in this position through the war. His first service was with General John A. Morgan, in Kentucky. Later he was with General Early through Virginia to Washington City. Under General Early he performed a great deal of detached duty. No company ever had a braver or more considerate captain, and no general a more efficient officer.

After the war, Captain Simms returned to Coweta county and engaged in farming, which he has successfully carried on ever since.

In 1877 he was elected to the legislature, it being the first legislature convening after the Constitutional Convention, and served for a term of three years. Captain Simms has also served his county in many other capacities and has held many positions of trust by the suffrage of his people. And now, in the eighty-eighth year of his age, his form is erect, his spirit is buoyant, and he is greeted everywhere by his acquaintances as "Uncle John."

In 1848, Captain Simms married Miss Louisa Posey Hanson, of Heard county, Georgia, the daughter of Thomas K. and Gracie Moseley Hanson. Three children have blessed their home: Ella A., wife of Asbury H. Arnold; Fannie L., wife of H. M. Arnold and John H. Simms. Captain Simms was bereft of his beloved wife, January 8, 1913, in the eighty-second year of her age. The fortitude with which he bore his sorrow is an evidence of his strength of character.

Captain Simms united with the Bethel Baptist church, Heard county, Georgia, on August 14, 1844. The same church elected him a deacon in August, 1882, and the ordination sermon was preached by the lamented Dr. J. H. Hall, so long pastor in Newnan. After removing to Newnan, Captain Simms united with the First Baptist church, of which he is a substantial and influential member. Though considerate of the feelings and opinions of others, Captain Simms is every whit a Baptist. In matter of religion, the church of which he is a member has first consideration. Beyond

that he is interested in his association and in all the enterprises which it represents. During his whole church life he has been loyal both to his church and to his pastor. They have found in him a never-failing friend.

Captain Simms has always been an ardent friend of education. He educated his daughters at Cox College, LaGrange, Georgia, and his son at Mercer University, Macon, Georgia. In the rural district in which he lived he made liberal gifts of land and money for the establishment and maintenance of the best possible schools for his neighborhood. His interest in primary education has not ceased, though his own children have long since enjoyed the finishing touches of a collegiate education.

Captain John Simms is a man of striking personal appearance. He stands a little better than six feet tall, and though the weight of eighty-eight years rests upon him, he is as straight as an arrow, and though his face bears the marks of age it is often wreathed in smiles, indicative of a happy heart and a contented life. Captain Simms is a rare type of Christian gentleman, and though by his frugality he has amassed a competency to sustain him in his declining years, his greatest fortune consists of his accumulated influence for good, which will live for generations after his transition to the other world.

The country home of Captain Simms, in Coweta county, was a favorite resort for his friends and brethren, and especially Baptist ministers. While his dislikes are very pronounced, his love for his friends and brethren is exceptionally strong and abiding. To be host to his friends is one of his greatest pleasures. He knows how to entertain with old fashioned Southern hospitality. It is impossible to be his guest without going away with higher ideals of friendship and of Christian manhood. He impresses his associates as being the soul of honor as a gentleman, and no one dares to put a question mark after his honesty and integrity. He belongs to a distinct school of Christian manhood that stands four-square for civic righteousness and for the best in Christianity. As an evidence of the high esteem in which Captain Simms is held by the First Baptist church, of Newnan, Georgia, upon the decease of

Judge Alvin D. Freeman, he was made chairman of the board of deacons, which is composed of twenty-four men. In this capacity, as in all others, he is serving with distinction.

ALDINE KIEFFER SNEAD.



Aldine Kieffer Snead was born in Fayette county, Ga., August 28, 1876. His father was John Snead and his mother Patience Wall Snead, representing two of the most substantial families in their section.

Like many men who have risen to places of much usefulness, this youth spent a number of years on a farm. In his early surroundings there was nothing spectacular or even extraordinary to impress his plastic mind, but his was

the priceless boon of growing up amid the scenes and circumstances of a typical country community. Indeed it has been said on good authority that the boy gave no special promise, but the sterling traits of his worthy progenitors were in his nature awaiting their hour under the magic touch of time. Mathematics will never determine the power and meaning of holy environment. Near the birth-place of the lad stood old Antioch church, a mainstay of orthodoxy and a stronghold of moral forces for a considerable portion of middle Georgia. The pulpit was usually filled by men of ability and commanding influence. The power of all these agencies of the kingdom still grips the heart of the prominent business man who has issued into life's work from such simple beginnings.

Doubtless he recognizes in those first thirteen years the most useful discipline of his life in the laying of foundations physical and moral upon which the sturdy structure of his manhood stands.

But passing by the rudiments of his education, he did high school work from 1889-1893 first at Fayetteville, then at Hampton, and

finally at Carnesville, finding opportunity in the meantime to complete a course at Sullivan and Crighton's Business College in Atlanta, from which he graduated in 1891. In the Fall of 1893 he entered Peabody College for Teachers at Nashville, Tenn., and received his diploma from that famous institution in 1896. In this same year, at the age of twenty, his public service, all of which has been in the State of his nativity, began with the principalship of the Lavonia Institute and continued for two sessions; during 1898-1900 he occupied the same position with the Donaldsonville High School; 1900-1901 (Fall term) with the Whigham Public School, being during the Spring term at the head of the Brooks High School, near his birthplace. His last distinctly educational work was done as principal of the Hampton Graded School 1901-1903. He has never ceased, however, to be the teacher, for when he speaks either in church or elsewhere there is until this day something of the authoritative in his voice.

But when in 1903 Mr. Snead organized the Temple Banking Company he entered his life calling. He was cashier here until 1906, when he saw a larger opportunity in the substantial little city of Carrollton, and here just at the hour when this staid old town was beginning to awaken to the advantages of modern buildings and public utilities, he organized the Citizens Bank, an institution which has made steady advances under his judicious management until today it enjoys the unique distinction of a record surpassing all others in this immediate section of Georgia. The success of this enterprise has been built as largely upon confidence as upon the business sagacity of its founder. For four years he was cashier, for two vice-president, and since January, 1913, he has been the president of this bank. For two years he has been chairman, and for one, vice-chairman of Group Three, Georgia Bankers Association.

This young man of affairs has not made the too common mistake of allowing business to crowd out religion, but for a decade has been the Bible school superintendent of the First Baptist church, in which for almost as long a period he has been the vice-chairman of the board of deacons. His Sunday school was the first in Georgia to reach the A-1 grade, chiefly because of the intelligent and

diligent attention he gave to it. In all the activities of the church he takes the liveliest interest, never missing a prayer meeting service without a providential cause. In the broader work of his association and of the conventions he feels the keenest delight and always stands unflinchingly loyal. Likewise, he has identified himself with all the phases of his community's upbuilding, particularly in matters of education. A man of unusual intelligence, doing his own thinking, and reading with careful discrimination, he has been able to bring many valuable suggestions to his people. He is one of Woodrow Wilson's "forward-looking men", whose ideas have sometimes been too advanced for his fellow-builders.

If the life under review shines for any class of virtues more than another, we shall have to come to the man's home to find them. It is safe to say that a man cannot be stronger elsewhere than he is at home. The Scriptures make such an exaction of the bishop. It is well known that those wholesome Puritan qualities which have entered into the very warp and woof of an American life are found in no mean measure in the home of A. K. Snead. In deed and in thought he is as pure as a woman and as white as a lily. The Bible, the Sabbath, the church, the ministry and all things holy are regarded with due reverence. He is loyal to his home, his friends and his church almost to the point of bias. He was happily married some twenty years ago to Miss Elizabeth Wooten, of Bainbridge, Georgia, and the union has been blessed with four children, three sons and a daughter, all of whom bear the mark of divine favor. Mrs. Snead is a woman of intelligence and initiative, of the highest Christian character, and like her husband is unswervingly loyal to home, church, friend and all the community's highest interests. The children have all, except the baby boy, like their parents, come early into the church, the father having been converted at ten, and the mother at eight.

This useful family stands for the best in life, and as one of the forward forces of community building its place is secure.

GEORGE COLON STEED.



One of the most useful and efficient Baptist ministers in the State is the present popular pastor of the church at Crawfordville, Georgia.

George Colon Steed was born at High Shoals, Georgia, on December 4, 1876. His father was Nathaniel Green Steed, and his mother's maiden name was Cornelia Blair. When George was eight years of age his father moved to a farm in Oconee county, where he farmed four years; then a year was

spent on another farm near Farmington, where the future minister helped his father in a grist mill and was hired out to work patches nearby. Their next move was back to High Shoals, where the boy cultivated gardens for the people for a year, when he went to work in the cotton mill there and remained until he was twenty-one years old.

His educational advantages were decidedly limited in early life. From six to seven he went to school, after which time he received no more education except what he "picked up" until he was twenty-one. He attended the common school at High Shoals for three years, paying his tuition with money earned by cutting wood at nights and on Saturdays. During this period he felt called to preach. In the Fall of 1902 he entered Hiawassee High School, in Towns county, Georgia, and after remaining there three years, he entered the Sophomore class of Mercer University, graduating with the A. B. degree in 1908. During his Senior year he was president of the Young Men's Christian Association.

Mr. Steed was baptized in 1893 by Dr. H. R. Bernard, who preached at the Shoals for nine years. During a meeting in which the pastor was assisted by Rev. Charlie Edwards, of Athens, George was converted while engaged in the routine work of the mill. When the burden of sin rolled away, he sang the praises of God,

in which the buzz of the machinery seemed to take part. Soon after this his work called him to pass in the dark through the basement to oil a line shaft under the machine shop; and every day, as he went through, he knelt beside a rock pillar and prayed. Like Spurgeon and a host of others who had a similar practice, he was helped spiritually.

Deacon James Frazer taught him the great truths of the Bible and Baptist doctrine in his Sunday school class, and put George on his feet as an efficient leader of the prayer meetings. The presbytery conducting his ordination in the church at High Shoals was composed of Revs. T. E. McCutchen and J. W. McWhorter, and deacons R. J. Martin, Z. N. Cross and E. H. Anthony. During his course at Mercer he served Harmony church, in Putnam county, Mars Hill, in Oconee county, Phillips Mills, in Wilkes county, one of the churches served by Jesse Mercer. After graduating he located in Madison and served Bethany, in Morgan county, for three years, and Rutledge, for a short time. He then accepted the pastorate at Crawfordville, in September, 1911, where his work has been ever since, in connection with Phillips Mills, Sandy Cross, in Taliaferro county, and Jennings.

On the 29th of December, 1907, he was married to Miss Jennie Williams, of High Shoals, to whom two daughters were born, one of them dying in infancy. To the faithful assistance of his devoted and consecrated wife our brother owes much of his success. Special mention might be made of many others, among whom were his godly father, the man of God who baptized him, also Col. Clifford M. Walker and Rev. W. S. Walker, of Monroe, John W. Rodwell, of High Shoals, Rev. T. E. McCutchen, Dr. E. J. Forrester, of Mercer, and Prof. A. B. Green, at Hiawassee. While in school in the mountains he walked four miles to a school house and back for a year, preaching once a month, and received not a copper for his work, but was greatly blessed otherwise.

George Steed, at the age of forty, though not yet in his prime, stands among the best of his time. Nature has been liberal with him as to his physical and intellectual endowment, and God has blessed him spiritually. In bodily appearance he would attract

attention anywhere. His hardships in early life gave him a well developed body, a disciplined mind and a sympathetic nature, which have been matured by Christian culture and hard work in his calling. His ideals are high, his sympathies are broad, his piety is genuine and deep, his knowledge of God and of divine things, as well as of human nature, is pronounced. His favorite theme is "Christ crucified and risen again." In talking about his Savior he seems perfectly at home, and no man can surpass him in his zeal for the salvation of others. No man is more beloved than he among those who know him well. In a revival meeting he is an earnest, tender, faithful, forceful and effective preacher of the gospel of Christ, with a past that is clean and with a future that is bright with promise and hope.

In pastoral work he is as successful as in his pulpit efforts. In him the shepherd heart is well developed, all classes having in him a true friend, ever the same, simple in faith, unaffected in manner, easily approached, fervent in spirit. He is always a welcome guest in the home. His kindly face is never ruffled by the changing passions that often sway the hearts of others. His preaching is fervid and thorough, and all who hear him, like those beholding Peter and John coming from prison, can see that he has been with Jesus. His words, both in the pulpit and outside of it, are always well chosen, his reasoning is sound, and his enunciation is uniformly musical and clear.

His coming from the humbler walks of life places him in a class with Moody, Martin Luther, Grant, Lincoln, Alex Stephens, Ben Hill, David Livingstone, Thomas A. Edison, James A. Garfield and others, who used the obstacles of early life as stepping stones to higher things. And none will merit more than he the words of Goldsmith about the pastor of his boyhood:

"And as a bird each fond endearment tries
To tempt its new fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds and led the way."

THOMAS JOSEPH TALLEY.



Texas, the Lone Star State, is great in the production of men as well as in the size and yield of her broad and fertile fields. The names of great men who first saw the light in that great State are legion. Somehow the expanse of her prairies and the square miles of her territory give breadth of vision to her sons, and from early youth they learn to think in the large. During the past generation Texas has sent forth many of the foremost business men, statesmen, educators and preachers in all the land. Not least among her preachers is Thomas Joseph Talley, the subject of this sketch.

Like a large per cent of the men who have become prominent in church and State, Dr. Talley was born on a farm, in the rich black land belt near Temple, Texas, on March 10, 1874. The first twenty-one years of his life were spent under the parental roof. These early years were spent near to nature and to nature's God, being free from the temptations so common to city life. Thus the environment of the formative period of his life was of the healthy and wholesome kind so conducive to a strong and rugged character. He was converted at the age of sixteen and united with the Heidenheimer Baptist church in the home community. He was baptized by Rev. A. Wilder, the pastor.

Prior to Dr. Talley's entering Baylor University at the age of twenty-one, his educational advantages had been limited. He spent five and a half years in the university, completing the highest courses offered by that institution. It was while he was a student in Baylor that he heard the call of God to preach. During his last years in Baylor he was pastor of the old home church where he was born and reared and where he was converted and joined the church. His work in his home community was signally blessed of God. He led to Christ and baptized many of the neighbors that

had known him from his infancy. He had the unusual experience and joy of leading to Christ and baptizing his own father and two brothers and two sisters.

Realizing the need of more thorough preparation for his life work, he entered the Southern Baptist Theological Seminary, at Louisville, Kentucky, from which he graduated in 1905. He was honored by Howard Payne College, in 1919, with the degree of Doctor of Divinity. During his course at the Seminary he was ordained to the full work of the gospel ministry by the McFerrin Memorial church, at Louisville, on February 20, 1901. The ordaining presbytery was composed of Drs. E. Y. Mullins, William H. Whitsitt, W. W. Hamilton, W. O. Carver, B. H. DeMent and W. J. McGlothlin.

From the beginning of Dr. Talley's ministry he has been in demand as pastor, and has served some excellent churches. From the Seminary he went to the pastorate of the First Baptist church of Mangum, Oklahoma. His next pastorate was at Quanah, Texas. The First Baptist church at Gainesville, Texas, in seeking an able preacher and tactful pastor, secured the services of Dr. Talley in 1912. This union was happy and fruitful from the beginning, and for more than six years increased in strength, and the church under his leadership did a monumental work. But just in the midst of his successful labors in that rapidly growing field, there came a call from the First Baptist church, of Brownwood, Texas. This is one of the great churches of the State and the responsibility and opportunity is greatly increased because of the fact that Howard Payne College is located by the church. It seemed, not only to the church but to the Baptists of this great section that Dr. Talley was the man for this important situation. He accepted the call and from the beginning the Lord's blessing has been upon the work. In addition to the manifold duties of a large pastorate, he is rendering a conspicuous and constructive service as pastor-evangelist, and is in constant demand for revivals throughout the country. The leaders of his denomination recognize him as one of the safe and far-sighted counselors in denominational work. He is a member of several of the important boards, of his association,

of schools and colleges and of the General Baptist Convention of Texas.

One among the many notable achievements of Dr. Talley was in winning the hand of Miss Eula Vesey, of Waco, Texas, to whom he was united in marriage on October 8, 1903. Mrs. Talley is a cultured and consecrated Christian woman and is a fitting helpmeet to her husband in his great work.

A distinguished preacher in the State of Texas, who has known Dr. Talley for a long period of years, sums up his excellent gifts in the following language: "A commanding physique, a cultured mind, an affable nature, a warm heart, an eloquent tongue, a brotherly spirit—that epitomizes the life and character of Dr. Thomas Joseph Talley, pastor of the First Baptist church in the city of Brownwood, Texas, and one of the very influential and best beloved ministers of Christ in the Lone Star State. To know him intimately, as many of his friends do, is to have a heightened appreciation of the worth and weight of a real man. In his magnetic personality Dr. Talley combines, in happiest manner, the sturdy elements of unyielding conviction and courage with the winsome graces of refinement. As a Christian he humbly wears the ineffaceable marks of the Lord Jesus, and bears the gracious fruits of a regenerated heart. His consecration is complete, and all his splendid gifts and powers are dedicated to the work of lifting up the crucified Christ before men. He is a passionate preacher of the gospel of redeeming love, and the fires of evangelism burn on the altar of his soul in perennial glow. The conversion of sinners and the salvation of the lost is the burden of his message, and he is turning many unto righteousness."

With his educational equipment and his experience as preacher and pastor and denominational worker, the future of Dr. Talley is as bright as a May morning. Hosts of his warm and admiring friends are bound to him as by cords of steel. His brethren love and trust him and his great church stands by him with unflinching loyalty. He has been president of the Pastor's and Laymen's Conference of Texas Baptists, and is a presiding officer of poise and

ability. The successes which have attended his efforts during his ministerial career are only an earnest of greater things in his ever-increasing usefulness.

JOSIAH BLAKE TIDWELL.



Professor Tidwell, like many other distinguished preachers, is a product of the open country. He has had also that severe discipline imposed by struggles with poverty, which has been such a marked experience in the lives of many of our most eminent Americans. The fact that his father had no acquaintance with the schools may have accentuated the growing boy's quenchless thirst for knowledge, for the father was a preacher, and no doubt felt keenly

his need of training and thereby stimulated his son in the effort to obtain a college education. The memory of his father's limitations in educational equipment was always a spur to young Tidwell.

Josiah Blake Tidwell was born October 8, 1870, in Blount county, Alabama. His boyhood was spent on the farm, engaged in such duties as clearing up timbered lands, driving ox teams which pulled saw logs, making trips to market which required a week or ten days each time. The country schools claimed little of his time, for the terms lasted usually from two to three months, and during this early period he never saw a college.

Before he was seventeen years of age he was married to Miss Kansas Reid, a wife whose sympathetic co-operation meant very much to his career. The next four years he lived on a rented farm, but great visions of a life of service were breaking upon him, and he improved the evenings of his days of toil and rainy days of leisure in the study of books. By such preparation he was enabled to stand an examination for a teacher's certificate, and there, in the home

community, he mixed teaching and farming with excellent effect.

The crisis in his life that was to transform it was his conversion, which took place shortly before he was twenty-one. He united with a Baptist church, Old Liberty then, now called Oneonta, being the first of his immediate family to come out from the "Hardshells." His father soon followed him into the fold of the "Missionaries," and preached the new faith until his death. Almost synchronously with his conversion he felt called to preach. This was also a call to college, and forthwith he set out, with wife and two children, and slender purse. He entered a little so-called college at Walnut Grove, Alabama, and remained there two years, supporting himself by teaching and manual labor between terms. He even carried out a contract to clear off the timber from several acres of land, doing the work with his own ax during the Summer vacation.

He then went to Howard College, Birmingham, Alabama. By working Saturdays in a shoe store, teaching in the Summer, and preaching to little churches on Sundays, he managed to sustain himself, but not without wearing patched clothing, mending his own shoes and enduring many privations. But during all this time he had a covenant with God that he would never quit school until the last meal was gone. If at breakfast he had enough for noon he would go to school that morning. Once he was so near out that he could not study for two nights. While praying before the day dawned he was seized with a thought which he wrote out in an equation: "What I am and can do plus God equal enough." That formula has remained his inspiration through the years. The illness of his wife, whose death later was a sore bereavement, plunged him heavily in debt, but never losing heart he went on.

The Twenty-first Avenue church, Birmingham, called him for pastor, and during the last three years of his course in Howard College he preached there twice each Sunday. His college grades were high, for four years averaging one hundred every day except two in Mathematics, and for the five years spent in Howard the average grade for everything studied being 97-9/10%. He took an active interest also in the college societies, and won a number of

debates and oratorical contests. Once he represented the college in an interstate collegiate contest at the Alabama State Chautauqua.

Another epoch in Dr. Tidwell's life was his election to teach Greek and Latin in Decatur College, Decatur, Texas. This occurred upon his graduation from Howard College, and henceforth he determined that his labors would be in the Lone Star State. He stayed at Decatur College eleven years, serving the last two as president, with conspicuous ability. Meanwhile he had been granted the M. A. degree from Baylor University, for special work done by correspondence. He has also done much special study by way of correspondence courses in the great universities, and has undertaken and completed much constructive study along lines of independent research. While at Decatur he did a significant work with some voluntary Bible classes, which attracted the attention of Dr. B. H. Carroll, who upon removing to Fort Worth as head of the New Southwestern Baptist Theological Seminary, recommended Professor Tidwell as Teacher of Bible in Baylor University, a position he has held with increasing power for nine years.

Dr. Tidwell's denominational services have been large. In 1909, as endowment secretary of Baylor University, he raised in cash and notes nearly ninety thousand dollars. He has served as a member of many denominational boards. State boards outside of Texas have sought him for secretary. He has been elected as president of several academies and colleges, but felt he could not accept.

As an author Professor Tidwell has made an honorable beginning. He has printed a number of tracts, writes frequently for the papers, and has published three books: "The Bible Book By Book," "The Bible Period By Period," and "The Sunday School Teacher Magnified." The first two books have had large sale. They are used by many of our colleges and academies, and by many women's societies and Young People's Unions, and the latter in Sunday school teachers training classes.

Dr. Tidwell is accounted one of the great preachers of his State. While teaching all these years he has been active in pastoral labors, and has been frequent supply pastor in the most important churches of the State—Houston, Temple, Tyler, Waco, Austin, and Dallas—

often for months at a time when these great churches were without pastors. During vacation months and on occasions during the sessions of college he has engaged himself in evangelistic meetings. He has seen more than 3,500 baptized in these meetings during the twenty-one years since his graduation. He is quite popular as a Convention speaker. Three notable addresses before the Texas Baptist Convention have been: "Christian Education," 1909; "The Grace of Liberality," 1914; and "The Convention Sermon," 1917. These were characterized by scholarly care in preparation, saneness of thought, clearness of style, and great power in delivery. He is a frequent speaker in institutes and on commencement occasions. He takes an active part in all movements for social and civic improvement. His Alma Mater, in recognition of his attainments as a preacher, conferred upon him the degree of Doctor of Divinity.

On September 7, 1910, after living several years as a widower, Dr. Tidwell married Miss Minnie Lee Hays, of San Marcos, Texas. His wife is a woman of rare charm and beautiful consecration, and shares the honors and opportunities for service which come to her gifted husband.

Dr. Tidwell is modest and retiring. He does not thrust himself forward in presumption. But no task assigned him by his church or denomination ever fails to get the best thought of which he is capable. He does his best at every task. He never seeks honors or to be served, but is happiest when serving others.

ALBERT BELL VAUGHAN.



Some preachers are distinguished for their oratory, some for spiritual force, some for other qualities. None presents a more distinct individuality than Dr. Albert Bell Vaughan. In none, possibly, is the secret of his power more elusive, more the product of the various elements of personality. He is an effective preacher of the gospel, and he lives close to his Lord. Many others, however, have resembled him here without attaining the heights of influ-

ence which he has held for many years over his brother ministers and laymen alike.

Dr. Vaughan is in many respects a preacher's preacher. An exceptional number of gifted gospel messengers were converted under his preaching and the silent stimulus of his life, and many others are largely indebted for inspiration and enlightenment to his kindly interest and his profound knowledge of the Scriptures. Here, probably, is to be found the chief source of his power. His faith in the Bible as the inspired Word of God is complete and immovable; and while few are so thoroughly conversant with the commentators and theologians, both past and present, the most vigorous and fruitful efforts of his mind have been placed upon the accurate discernment of the full meaning of God's own Word. He has naturally become, therefore, pre-eminently a teacher of the Bible. His sermons are convincing expositions of its deep truths. In his hand it becomes a unified, consistent revelation of man's Creator, Preserver and Redeemer. He sways the mind by that irresistible logic of the Word's free passage, rather than by fervent exhortation. Yet his messages are ever warm with the divine love, and vibrant with the compassionate yearning of the Savior who wept over the unrepentant city.

Dr. Vaughan was born on a farm, four and one-half miles east of Zebulon, in Pike county, Georgia, on March 3, 1851. His father,

who also bore the name of Albert Bell, had been born and reared in Virginia, near Lynchburg, moving to Georgia when a young man, and settling in Jasper county. Here he was married to Miss Charlotte A. Slade, of Jones county.

The War between the States swept from the elder Vaughan a comfortable fortune in money, negroes and land, he having sold his farm during the second year of the war. The educational advantages of the young Albert were, therefore, of the poorest kind. He worked on the farm until eighteen years of age, when he secured permission from his parents to go forth and seek his fortune, settling for a time in Jackson, Tennessee. Here he served as apprentice to a noted painter and decorator. After three years, having served his apprenticeship, he began work for himself. Some money was saved, and the fires of ambition, already kindled, began to burn more insistently.

He realized the need of an education, and, dropping the paint brush, turned his eyes to the school that had been denied him in his early youth. Through the influence of his pastor, Dr. J. F. B. Mays, then serving the First Baptist church of Jackson, he entered a select institution. After four brief months of study, however, he was stricken down with typhoid-pneumonia. Upon his recovery, he was informed by his physician that it would be impossible for him to live in the Mississippi valley. So back he came to Cobb county, Georgia. Here he taught school for five months. Then, compensating in courage and determination for what he lacked in scholarship, he entered Mercer University, having made no further preparation than the scanty measure indicated above.

The faculty of Mercer quite naturally decided that the aspiring young man was insufficiently prepared to enter the freshman class. There was then no preparatory school attached to the institution, and his heart sank. However, that noble spirit, Epenetus A. Steed, then professor of Latin at Mercer, came to the rescue. He pleaded the young man's case before the faculty, agreeing to coach him if he were allowed to matriculate; and guaranteeing further that he would make the required percentages in all his studies. Thereupon he was admitted, completed the full course, and was graduated with the A.B. degree in the class of 1878.

Dr. Vaughan had already heard and answered the call to preach the gospel. He had been converted, after an unusually rich experience of grace, in August, 1868, and had been ordained by a presbytery composed of J. M. Peek, A. B. Mitchell and A. B. Vaughan, Sr., at Milford church, in Cobb county, exactly four years later. His great desire now on graduating from college was to enter the Seminary at Louisville. That he did not do so is a striking commentary upon the prejudices of some of the leading Baptist ministers in the State at that time. Acting upon their advice, he gave up his ambition for further scholastic preparation, and repaired to the country, where he taught school and preached during the following eight years. Many times since has he regretted the opportunity cast aside at that time; and often has his influence in similar cases been exerted in favor of the most advanced preliminary training possible. As a matter of fact, his own life has been ever that of the most zealous and painstaking student, but he has never varied from the opinion that much precious time and effort would have been saved had he been better advised at this critical moment of his career. During the years 1881-1883 he was pastor at Longview, Texas; and from 1883 to 1885 pastor at Powder Springs and Douglasville, Georgia. At the same time he acted successively as principal of the Talmage Institute, at Irwinton, in Wilkinson county, and as principal of the high school at Powder Springs.

In 1886, Dr. Vaughan became pastor of the Canton, Woodstock and noonday churches, which were near one another on the Louisville and Nashville Railroad, in Cherokee county. Here he gave sixteen years from the full vigor of his maturing powers. Canton in those days was hardly more than a village. The fame of the Baptist preacher went, however, far beyond the bounds of his active field. His services as preacher, lecturer and teacher were constantly in demand. He contributed largely to the denominational periodicals and to the general religious discussions of the day.

During his pastorate at Canton, the Mission Board of the Georgia Baptist Convention, of which Dr. J. G. Gibson was secretary, sought and secured his services for Bible Institute work in Chero-

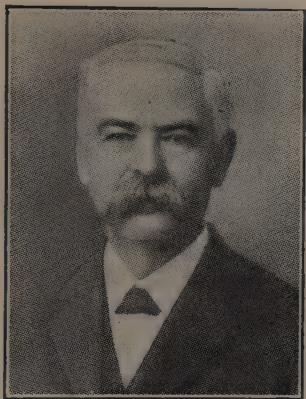
kee and other North Georgia counties. For six or eight years Dr. Vaughan devoted two weeks out of each month to this work. The preachers and leading laymen of that section were greatly strengthened by his clear and forceful expositions of the Scriptures, and both were encouraged to a painstaking study of the Bible. The work he did as director of Bible institutes still lives in all that part of the State and beyond, and his name is a household word in almost every Baptist family.

In 1902 he was called to LaGrange as pastor of the First Baptist church. Here he has accomplished a truly remarkable work, the crowning effort of his life. The church at LaGrange had been accustomed to men of the highest calibre, to the best preaching obtainable, to administration of an unusual order. It was a grand old church, strong in the traditions of the fathers, majestic in its consciousness of noble achievements and potential capacity. It had experienced some of the inevitable gusts of dissension, and a clear eye and a strong and steady hand were required to compose its various elements and to guide its abundant energies to a consistent and effective service. To ascertain how well these tasks have been accomplished, one has but to consult the history of the church for the past fifteen years, or talk with those who have been most intimately associated with its work and progress. His touch has been gentle, as is his nature, but the spirit of the Christ he serves has made itself visible through his modest demeanor, and his people have loved and followed him. As concrete token of its affection and appreciation, the church recently secured an assistant pastor to relieve Dr. Vaughan of a portion of his labors. At sixty-seven, however, he is hale and hearty, "his eye not dim, nor his natural force abated."

Dr. Vaughan has never directly or indirectly sought the pastorate of any church. Nor has he coveted the other honors that have come to him from those who esteemed and revered him for his work's sake. His Alma Mater conferred upon him successively the degrees of A.M. and D.D. The trustees of the Southern Female College, at LaGrange, which institution he has unselfishly served both as trustee and teacher of the Bible, honored him with the

presidency of the college during the year 1912. His chief dignity, however, is the love and veneration of the people among whom he has lived and labored; and the dearest legacy of the nine children who have blessed his home is the spotless integrity of character and purpose upon which has been reared his life's rich achievement.

BILLINGTON SANDERS WALKER.



Scotland has contributed some of her best people to America. Georgia has received a good share of her sons, among them being a pioneer preacher of Lincoln county, Rev. John H. Walker, one of the ancestors of Dickerson H. Walker, of Monroe, Walton county. Dickerson H. Walker was a land owner and farmer, a lawyer by profession, being judge of the county court of Walton and solicitor general of the Western Circuit. He also rendered

valuable services to his State during the War between the States, and was a lieutenant colonel. He was a senator in the State legislature at one time from his district. He bequeathed to his son, Billington Sanders, much of his strength of character and public spirit.

In 1852, April 6, Billington Sanders Walker was born in Monroe, Georgia. On his maternal side his ancestry runs back through Gov. William Rabun, of Georgia, and also Thomas Ward Veazey, Governor of Maryland in 1836.

Mr. Walker spent his early years on the farm and enjoyed the advantages of the community schools. He also attended Mt. Zion Select School, of which W. J. Northen, afterward Governor of the State, was headmaster, and was graduated from the University of Georgia in 1872. He has been a loyal alumnus and often attends the University commencements and renews the friendships of his

college days. After his graduation he settled down at Monroe as a lawyer. In 1874 he married Miss Alice Mitchell and they have sent forth into the world seven children—Mrs. Frank Harrold, Americus, Georgia; Attorney General Clifford M. Walker, Monroe; Mrs. J. B. McCreary, Atlanta; Mrs. Paul Vose, Atlanta; Mrs. Hampton Field, Cartersville; and Miss Louise, at home with her parents. Billington Sanders Walker, Jr., died a few years ago in Macon and his passing away in the prime of his fine manhood attracted wide attention and sympathy.

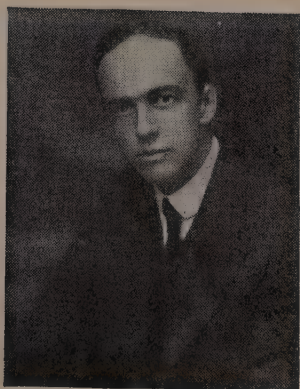
Mr. Walker has been connected with the Bank of Monroe since its organization, first as vice-president, and now for some years as its president. He organized the Monroe Cotton Mill and was its first president for twenty years, having recently resigned to give his undivided attention to other growing business duties. Under his aggressive leadership seven miles of cement side-walk were laid down in Monroe, making it rank in this respect among the most progressive towns of the State with a population of less than five thousand. He was one of the leading spirits in raising the funds for the erection of the Confederate monument that stands in the courthouse square fronting the main street of the town. When the Fifth District Agricultural and Mechanical School was located just outside the limits of his native town, it was universally accredited in large measure to his contagious enthusiasm and his whirlwind campaign for funds during two or three days, resulting in a joyful surprise to Monroe and the entire district. Of several competitive bids the one from Monroe was accepted as the best. In recognition of his splendid service in this campaign the railway station of the Gainesville Midland at the Fifth District School was named "Walker Park." When the drainage of wet lands was shown to be highly desirable and State legislation made it possible for counties to take such steps as would enable them to add rich acres to their arable lands, he took an active interest in advocating the drainage law for Walton county, backed up his word with financial support and helped to place his county at the very front for its reclamation of swamp lands. He is now advocating with his accustomed earnestness diversity of farm crops and food production.

Early in life, under the preaching of Dr. G. A. Nunnally, he professed faith in the Lord Jesus Christ and united with the Monroe Baptist church, where he has been an active member ever since. On the same night, he and his brother, W. S. Walker, J. Frank Jackson, W. H. Nunnally, Miss Lula Selman and others were received for church membership. He acted as clerk of the church twenty-seven years in succession. While president of the Monroe Cotton Mill, he inspired the erection of a church house in the mill village. In appreciation of his gifts and services, the house was named the "B. S. Walker chapel." When the present new house of worship of the First Baptist church of Monroe was completed and dedicated free of debt on April 9, 1916, it was chiefly due to his influence that the building committee reported on that day that all bills had been paid and that there was a small balance in the treasury. He supports his church and his pastor with a loyal liberality, and when he is absent from the regular services of his church it is known that he is out of town or sick. Every minister that comes to Monroe finds in him a friend and helper and he is among the first to extend a warm welcome. He is a sympathetic visitor among the sick, both white and colored, in the town and the surrounding country. Wherever there is distress, right often he is the first to extend aid and to enlist the help of others. He belongs to that class to whom applies the phrase, "Generous to a fault." He has helped not a few young boys and girls in getting their education and also in getting employment. He takes special pride in the fact that he has enabled a large number of young farmers to buy lands and establish good country homes. His urgent counsel to young married men is: "Buy a piece of land." He is a man of constant public spirit and takes part in all enterprises and movements that make for community welfare.

The hospitality of his elegant home is known extensively. While deeply interested in public affairs, he is intensely familistic. He and his wife make a round of visits semi-annually to their married children in their homes in different parts of the State, and in turn have their children to come back on frequent occasions to the family roof-tree. The years have dealt kindly with this happy

couple and they are never happier than when surrounded at home by their children and grandchildren in a family reunion. Mrs. Walker has the maternal spirit to an unusual degree. The refinement and charm of her personality and character pervade the home like the aroma of fragrant flowers. The tender colors of the evening time of life are enriching their home and sending out influences to make others happy and useful. Such homes are the springs of national greatness. It will be easy for their children and grandchildren to think of "Mother, Home and Heaven."

CLIFFORD MITCHELL WALKER.



In the eastern section of middle Georgia are situated four progressive towns—Washington, Jefferson, Madison, Monroe—having about the same number of inhabitants each, and each paying honor to a president of the United States by taking his name. These towns are noted for the high character and intelligence of their citizens and for the distinguished services they have rendered the State and the nation. The purposes of this ar-

article forbid that even a brief sketch of each of these interesting and historic towns be here given. Suffice it to say that Monroe has furnished three chief executives of the State, and has sent forth preachers and teachers and other leaders of note, among them being the present incumbent of the Attorney General's office of Georgia, Hon. Clifford Mitchell Walker.

Born in Monroe, Georgia, July 4, 1877, a day whose memories stir and thrill patriotic Americans, with an ancestry that ties him back to three governors, it is in keeping with his heredity and environment that Hon. Clifford M. Walker should devote himself to political life. His father, Mr. Billington Sanders Walker, whose

sketch appears in another part of this volume, is an inveterate servant of the public without holding public office. His mother shares the intense public spirit of her husband and in her way renders services not less valuable, though less conspicuous.

Mr. Walker received his primary education at the Monroe public school, and afterwards attended the Georgia Military Institute, Kirkwood, under the tutelage of Headmaster Charles M. Neel, an experienced educator. He made a good record in the secondary school and entered the University of Georgia as a Sophomore and won the declamation medal. He was an officer in the University Cadets. Graduating in the class of 1897, he entered upon the study and practice of law in his native town, teaching a short time in the public schools of the county. Before his law practice grew to such an extent as to make exacting demands on his time, he was put forward by his friends and elected mayor of Monroe, and about the same time he was also chosen captain of the Walton Guards, allied with the National Guardsmen. He served ten years as one of the referees under the bankruptcy law. In each of these positions he showed himself a capable servant and leader, and attracted many friends, whose counsels prompted him a little later to stand for the solicitor's office of the western circuit, a position that his grandfather, Judge Dickerson H. Walker, had held before him. After a most exciting and notable campaign, he was enthusiastically elected, succeeding the late Hon. S. J. Tribble, who became a member of Congress later. In 1914 he was elected Attorney General of Georgia as a result of one of the most thorough, the most honorable and the most systematic canvasses ever prosecuted by any candidate for a State office. He is now serving with distinguished ability and growing popularity his third term as Attorney General.

On April 29, 1902, Mr. Walker and Miss Rosa Carter Matthewson were united in marriage in Atlanta, and made their home in Monroe. Three children have been given to them, the first-born making an early return to the company of the immortals. The other two, Harold and Sanders, are happy in their childhood and growing towards promising lives of usefulness and honor. Mrs.

Walker is a half-sister of Dr. S. Y. Jameson, widely known over Georgia as State Secretary of the Board of Missions for the Baptists, and also for some years president of Mercer University. She is well educated and directs the home life with great intelligence and efficiency and with a genial hospitality attested by many. She is helpful in welfare work in the community, in connection with the city schools and in every form of social service.

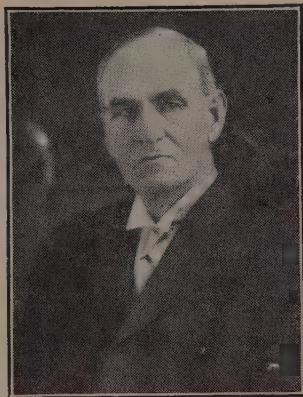
While a growing youth, under the happy ministry of the late beloved Rev. W. S. McCarty, pastor of the Monroe Baptist church, Mr. Walker was received into the fellowship of the Monroe Baptist church, and became an active Christian from the first. For several years he was the faithful superintendent of the Sunday school in the cotton mill village in South Monroe, and proved himself a wise and sympathetic collaborator with the mill operatives. He directed and inspired athletic sports among them, as well as sought to relieve their distress. He was treasurer of the Monroe Baptist church during several years, and ever took an active part in its work. His services, however, early extended beyond the activities of his immediate neighborhood and he has become a useful man in the various associations and conventions of his denomination. He was connected with the Laymen's Committee of the Baptist State Convention of Georgia as an associate worker with Governor Joseph Terrell, and took part in the Young People's Movement in their annual gatherings in the days when the movement was trying to find itself. He has served Shorter College as a trustee with a fidelity that was helpful and worthy of unstinted praise, and has been a trustee of Mercer University during a critical period in the history of that institution, his counsels both as a lawyer and a friend proving invaluable to all concerned.

In his present position as the chairman of the board of trustees of the Georgia Baptist Hospital he lends himself freely and judiciously to the advancement of the interests of this important institution. In the larger field under the oversight of the State Convention his activity has been very helpful, and he has served as vice-president of that body. He is a loyal supporter of every object fostered by his denomination and is not a slacker when difficulties

increase and progress is slow and discouraging. As a devout Christian he maintains regular habits of church going and Sunday school attendance, not dividing the Sunday morning services into two parts, by the selection of the Sunday school hour to the neglect of preaching service. He is a pillar in the spiritual temple. He supports his pastor and inspires him as an appreciative listener. His hand is open to those in need, and more than one young preacher owes a large debt of gratitude to him for timely help. It may be justly said that he has been a Baptist for nearly two hundred years—nearly two hundred years since he numbers among his paternal ancestors a Baptist minister of great piety, by whose labors churches were established that went into the organization of the oldest association, the Georgia, in the State. No man approves more heartily that separation of church and State, that freedom of thought and of speech, and that religious liberty ever ardently advocated by his denomination. If in affairs of State he is making himself a public servant widely honored, he is no less a public servant in the affairs of the kingdom of heaven where fields are lost and crowns are won without observation, carrying into religious work the same intelligence and faithfulness to duty that he takes into the business of this world.

Mr. Walker is an ardent prohibitionist and stands for the elimination of the saloon in the interest of the elevation of homelife and the working classes. He has a wise sympathy for children and youth, and is constantly careful of their legal protection against social vices and crimes and diseases. Thoroughly democratic in his life and ideals, he counts public office a public trust, a place for public service rather than a place for private gain. His private life is not at war with his public life, and he is building his life on the sure foundations of correct morals and pure religion. He belongs to that growing aristocracy of character that is needed to leaven public life and that makes for the uplift of the commonwealth. Useful years seem to beckon him onward to higher services in the State and nation.

WILLIAM STOKES WALKER.



The subject of this sketch began life November 19, 1858, in the home he now occupies at Monroe, Georgia. His father, Dickerson Holliday Walker, was reared in Monroe and was a lawyer of prominence, serving well as judge of the county court of Walton, as solicitor general of the western circuit, and as colonel of State troops in the latter part of the Civil War. The great-grandfather of our brother was Rev. John H. Walker, a Baptist minister, whose life was spent in Lincoln county. His mother was Mary Neel, of Mt. Zion, Hancock county, whose home was a meeting place of the leading Baptist ministers of that time. Piety, Christian culture and denominational loyalty characterized the family in both branches of its ancestry for several generations. He is a cousin to Ex-Gov. McDaniel, nephew to Mrs. W. J. Northen, and uncle of Attorney General Clifford M. Walker. His three living brothers, Billington Sanders, J. Henry and Charles M. Walker, are prominent citizens of Monroe and active in the industrial and educational development of that section of the State.

The future minister received excellent schooling at Monroe, and afterwards graduated at the University of Georgia in 1877, receiving a Senior speaker's place on class standing, ranking third in his class in Latin and Greek, and was first Lieutenant in Company B., University Cadets.

Mr. Walker made a profession of faith in Christ in 1872, and was baptized by Dr. G. A. Nunnally into the fellowship of the Monroe Baptist church. He at once became an active Christian worker and was soon impressed with the duty of giving himself to the ministry of the gospel as his life work. At the University the influence of Tucker, Mell and Rutherford, of the faculty, and also some of his fellow-students of decided force of character,

helped to deepen the impressions that he should preach the gospel. Entering the Southern Baptist Theological Seminary, Louisville, Kentucky, in 1878, he spent three years there under the instruction of Boyce, Broadus, Manly, Whitsitt and Toy; and in the companionship of a fine company of young men from all over the South, studying for the ministry and forming at the same time helpful and lasting friendships.

Dr. H. A. Tupper appeared before the Seminary students and made an urgent call for volunteers for the foreign field. As Corresponding Secretary of the Foreign Mission Board, his appeal made a profound impression on the student body. Young Walker and others offered themselves for service in foreign lands. Others felt called to throw themselves with intense earnestness into the work of soul winning in the home land. Groups of students talked and prayed over the matter, they fell on each other's necks and wept, and those who left the Seminary to take up work beyond the seas went out with the prayers and love of faculty and students. On his twenty-third birthday, W. S. Walker went before the Foreign Mission Board, Richmond, Virginia, and was accepted as a missionary to China, as assistant to Dr. M. T. Yates, whose health was fast failing. He returned home for ordination to the ministry at Monroe, the presbytery consisting of pastors H. D. D. Straton, J. M. Brittain and Jas. F. Edens. In company with his roommate at the Seminary, Rev. Cicero Pruitt, still a missionary of great influence in China, he set sail December 22nd and reached Shanghai February 24th, spending a week in Japan on the way. He set himself to studying the puzzling Chinese language under Dr. Yates, soon becoming able to speak it; at the same time going on missionary journeys with the veteran missionary and selling copies of the Gospels.

In his third year, while making good progress in his missionary labors and deeply in love with his work, his health failed and he was forced to return home. After two years of rest and recuperation on his father's farm, he became pastor of the Monroe church in 1886, laboring acceptably and successfully for five years. He was first married in 1883, in Tungchow, China, to Miss Lilian

Mateer, an American missionary. Three children issued from this marriage—Horace M. Walker, of Fort Worth, Texas; Clarence M. Walker, of Athens, both osteopathic physicians and deacons in their respective churches, and Miss Eunice Walker, a teacher of music. His second marriage was to Miss Ellen Pitts, of Summer-ville, Georgia, in 1899, and his third marriage to Miss Maggie Carswell, of Louisville, Georgia, in 1911. Fortunate in each one of his marriages, his last wife is using her varied gifts to strengthen him as a pastor and to prove herself a consecrated and efficient Christian worker.

During the summer of 1881, just before going to China, he supplied the pulpit of the First church of Savannah for three months and in 1886 the Second church of Richmond during August.

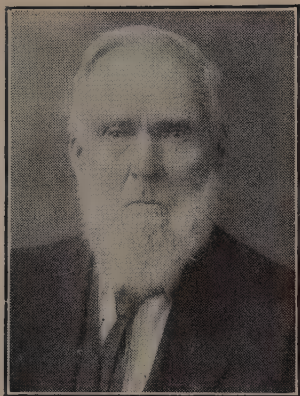
He was pastor of the Second church of Rome, also at Kirksville, Missouri, and Lampasas, Texas. Having inherited a good home at Monroe, he has preferred now for a number of years to remain there and to serve churches within reach. He was a very aggressive superintendent of the public schools of Walton county during six years, and at the same time was pastor of nearby country churches. His ministry has been a busy one, and has been enriched by varied experiences, especially while a missionary in China. He works intensively and it would require more space than is at the command of this writer to recount his labors in brief.

It is worthy of mention that Bold Springs church, Walton county, was organized by him with eight members, and within four years under his leadership it grew to a membership of one hundred, with more than that number on the Sunday school roll; and erected a new house of worship costing \$1,300.00. A similar work was done at Hoschton, at Eatonton, where the Marshall Memorial church house was built; at Union Point, at Brownwood, Morgan county; at Ebenezer, in Walton, and at Bostwick. He has labored in his home association, the Appalachee, the Central, the Stone Mountain, the Georgia, the Sarepta and in the Mulberry. In all of this territory he is well known and loved. Many of his pastorates have been made up of churches served by him repeatedly, at intervals. He

inherited from his mother a good voice and a love of music, and often in the church service he leads the singing, playing his own accompaniment on the organ. He is sought far and wide for funerals and marriage ceremonies. He forms strong attachments to his friends among the rich and poor alike, and especially does he delight in preaching the gospel to the poor. He has the evangelistic spirit to an unusual degree and baptizes large numbers every year.

Mr. Walker is not only a strong preacher, but he is an industrious pastor as well. He takes time to visit the people in their homes in the country, and so systematically is his monthly visiting done that he remains over Sunday and makes from ten to fifteen visits when conditions permit. He is thoroughly interested in the work of the denomination and equally in every department of it. He is a ready speaker at conventions, associations and general meetings, and informs his people as to the needs and the appeals of the co-operative work. He is a surpassingly good worker for the religious papers and journals. His spirit has no taint of envy, and the pastor of the Monroe church always finds a loyal supporter in him. His articles for the religious and secular papers are informing and are eagerly read by his hosts of friends. It is fortunate for his church that his health has been steadily improving now for some time, and he never preached with greater acceptance to his congregations than in the last few years. He does not remember an instance when he missed an appointment or failed to attend any service of his churches. Unless providentially hindered. There seem to be many years of increasing usefulness lying out before him, and the denomination has no more loyal supporter, or the churches a more devoted pastor, than William Stokes Walker.

JAMES BRITTON WARE.



Mr. James Britton Ware was born in Coweta, now Heard county, Georgia, June 16, 1830. He was a son of John Mimms Ware and Mrs. Lucy Sturdivant Ware. His father was a planter, and lived to be fifty years old. His mother lived to be seventy-nine years old and did not remarry. His parental ancestry was English. Mr. Ware married Miss Sarah Ann Simms, October 11, 1849. She was a daughter of John Simms and of Mrs. Comfort Grace Simms, both of English descent. Mrs. Ware died September 3, 1916. Born unto this union were ten children, seven sons and three daughters. The names of the sons in the order of their age are: John Fletcher, Alonzo Crawford, Albert Zolicoffer, Britton (deceased), Henry Hall, Robert Housan, Rigdon Mimms. The names of the daughters are: Alberta Virginia, Almira Elizabeth, Addie Glenn (deceased).

Mr. Ware lived on the same farm eighty-seven years. The house in which he was born is on the same plantation, and is in a good state of preservation. He was a planter all his life, but operated a tannery in connection with his farm for thirty-six years. In 1851, in his twenty-first year, he was elected justice of the peace and served eight years. In 1858 he was elected a member of the Inferior Court, and served ten years, to 1868, when that court was dissolved. In October, 1859, he was elected to the Georgia Legislature and served two years. He was elected Captain of Company G, Georgia Troops, Wilcoxon Regiment, General Iverson's Brigade, in 1863. Though he was exempt from military service because of his office as a member of the Inferior Court, he entered the service for six months, but was never in a battle. In 1872 he was incorporated in the Jury Commissioners' Bill, and was re-appointed to that position successively until 1904. In 1874 he was elected to the

Legislature, his opponent being Bob Smith, a Negro, whom he defeated by 500 votes, there being 700 votes cast in the county. He served two years and then retired from politics until 1901, when he was elected justice of the peace, to fill the vacancy made by the resignation of his son, Henry Hall Ware. He held this office until January 1, 1917. In 1904 he was elected Senator of the 37th District of Georgia, and served two years. While in the Senate he introduced and secured the passage of a bill making drunkenness on the public highway a misdemeanor. Mr. Ware served as foreman of the grand jury for twenty-one times in Heard county. During his term as State Senator he refused to accept free passes over the railroad, and strongly favored anti-pass legislation.

Mr. Ware was converted in 1849, and joined Bethel Baptist church, Heard county, in 1851. He was baptized by Rev. Young Wood. He confessed that he made a mistake by not joining the church at the time of his conversion. Mr. Ware was elected a deacon of Bethel church June 9, 1860, and was ordained on Friday, September 7th, of the same year. The following composed the presbytery: John G. Fry, L. Phillips, H. S. Reese and T. W. Wilkes, who was the pastor. Bro. B. Simms was church clerk. Mr. Ware served Bethel church as an active deacon from September, 1860, until 1917. He never missed a communion service or a protracted meeting when not providentially hindered, and he was the custodian of the communion service for forty-three years. He missed only about six conferences of his church from 1851 to 1917, and only a few sessions of the Western Association since 1856. For many years he was chairman of the preaching committee of that body, and served as treasurer of the association forty years. In 1909 he served as moderator of the Western Association at Elim church, where he was elected for the first time as treasurer. He was arbiter in the settlement of many noted church difficulties. Mr. Ware for more than sixty years was noted for his hospitality. Perhaps no man in Heard county, or even in the State of Georgia, entertained more friends and strangers than he.

In his personal appearance he was striking, being six feet four inches tall, and at eighty-seven years of age he was straight as an

arrow, and weighed 175 pounds. His average weight for many years was 200 pounds. He had the distinction of having fifty-one grandchildren, and forty-three great-grandchildren.

Soon after the death of his wife, Mr. Ware moved from his plantation in Heard county, where he had lived all his life, and made his home with his son, H. H. Ware, in Hogansville, Georgia. It had long been his custom to insist that Baptists should have their membership in the church of the community in which they lived. It had been the motto of his long life to practice the things he taught, and to practice them before teaching them when he had opportunity. Notwithstanding he had never had his church membership anywhere else except at Bethel, into whose fellowship he was baptized when a young man, and notwithstanding the ties of friendship in that church, he moved his membership to the First Baptist church of Hogansville a few months before his death. It was his habit, in spite of the fact that he was in his eighty-eighth year, never to miss a regular service of his church. No citizen in Hogansville had more influence over men of maturity than did Mr. Ware. It was largely through his personal efforts that one of the substantial citizens of the community, who had not been accustomed to attend church in many years, was led to faith in Christ in the year 1917 and to make a profession of that faith by uniting with the church and submitting to the ordinance of baptism.

Early in January, 1918, Mr. Ware made his home with his daughter, Mrs. A. V. Orr, at Corinth. On January 25th, 1918, his daughter-in-law, Mrs. H. H. Ware, passed away and her funeral was conducted on Sunday, the 27th. Mr. Ware attended the funeral and was in his usual health. On Wednesday afternoon following, while seated in his private chamber, he complained of feeling unwell, and in a few moments he threw up his hand and said: "I am gone." He passed away without long and painful illness, in accordance with his expressed wishes, and his funeral was conducted on Friday by his pastor, Dr. B. J. W. Graham, assisted by his former pastor, Rev. F. J. Amis.

A volume might be written on the incidents of Mr. Ware's life. It may be said, in short, that he was every whit a Christian gentle-

man of the old school, whose sense of honor was keen from beginning to end of his remarkable career. The posterity which he has left has received from him a rich heritage in the examples of a useful life. And though he be dead, the influence of his life will continue to live.

WALLACE WEAR.



The subject of this sketch was born in Lawrence County, Alabama, in the town of Mount Hope, July 16, 1875. He is the son of Elder R. T. Wear and Sallie M. Wear. Wallace Wear was more than fortunate in the father and mother God gave him. His mother, a woman of great faith, deep consecration, and strong Christian character, and though she was called to her heavenly reward while Wallace was yet

a small boy she had lived long enough to mould the life of the preacher-son, whose ministry was to bless thousands. The father, one of the true and tried preachers of Alabama, still lives as an inspiration in example and prayer to give wise counsel to the son of whom he is justly proud. The life of Elder R. T. Wear is full of thrilling events. He was reared a Presbyterian, and first united with the Presbyterian Church, but a close study of the Scriptures led him to become a Baptist, though he knew nothing of the Baptists or their doctrines when he began to study the Bible for light.

The early education of Wallace Wear was very limited. He attended the summer schools of the county, and in his teens he spent one winter in the High School at Moulton, Alabama, acting as janitor of the school to pay his tuition, and feeding his grandfather's stock to pay his board. A little later on he had one year in the North Alabama Collegiate Institute. The opportunities, however meager, in his early life, were not without fruit. We see

in the boy that pluck and determination which has characterized the man.

From his twenty-first year to his twenty-seventh he taught school in his native county through the fall and winter months and farmed through the vacation periods. He grew in favor with the people as an efficient teacher which was evidenced in the continual promotions he received.

Wallace Wear was converted when he was nineteen years of age, and united with the Town Creek Baptist church where his honored father was the loved and trusted pastor for almost a half century.

In 1897 one of the greatest events in the life of this young man took place. He was married to Miss Annie J. Morrison, of Mount Hope, Alabama. This good woman has been a true helpmate through the years sharing in all her husband's joys and sorrows. She has been a vital factor in his success, and is still his helper and sympathetic advisor.

In 1903 Wallace yielded to what he believed to be a definite call to preach and was "Separated unto the Gospel of God."

During the first months of his ministry God's favor rested on his work and his preaching was blessed even in a remarkable degree. Scores and scores found Christ as their Savior, Lord and Master through his preaching. It was now evident that the young preacher possessed rare evangelistic gifts. These gifts have been strengthened so that Mr. Wear is considered not only one of the great pastors of the South, but one of the strongest evangelists among us. In the fall of 1904 he was ordained to the full work of the gospel ministry. He now entered Howard College, Alabama, where he graduated with the degree of Bachelor of Literature in 1906.

During his College course he organized what is now Hunter Street Baptist church, Birmingham, Alabama, serving as pastor for two years. The young church prospered under his ministry. For a period of four months, during vacation, he served as supply pastor for the Baptist church at Iuka Mississippi. In the fall he returned to Howard College to complete his college course, accepting the pastorate of the Twenty-seventh Street Baptist church.

Just before graduating the following year he was called to the pastorate of the West End Baptist church, where he did a remarkable work. Believers were edified and strengthened and many were brought out of darkness into light.

While pastor of the West End church the denomination began to recognize his ability as a preacher and leader. When the evangelistic department of the Home Mission Board put on a city wide campaign in Birmingham Wallace Wear was selected by the Baptist Pastor's conference to be the chairman of the Evangelistic Committee. His work as chairman of this committee made it evident that he was a master of details and a wise leader among his brethern. His work was eminently satisfactory to his brethern in Birmingham and also to the secretary of the Home Board Evangelists.

The West End church grew under brother Wear's ministry. doubling its membership in three years. Here he led his church in the erection of a beautiful and commodious house of worship. He left this church well organized, efficient and aggressive in its work and with a flourishing Sunday school. During the year of 1909 Mr. Wear gave himself to evangelistic work for a period, holding meetings in Alabama, Mississippi, Arkansas, Texas and Kentucky. God blessed his work as an evangelist by giving him scores of converts. It was while he was in the evangelistic work that a call came to him to re-enter the pastorate. So in 1910 he accepted a call from the church at Kevil, Kentucky, with three country churches. Here he labored for two and one-half years with splendid success. While in his pastorate his brethern recognizing his ability as a leader elected him as moderator of the West Union district Association. He served most acceptably in this capacity for two years.

Greater things were opening for him and in 1912 he was called to the care of the Tabernacle church, Louisville, Kentucky. Mr. Wear's work in Louisville was conspicuously blessed. He paid off a debt and led this church to a point of service and efficiency before unknown. Here he built up a Sunday school that led the Sunday schools of the Baptist churches in Louisville.

His ministry in Louisville was greatly blessed in the conversion of people and in the rapid growth of the church. During his Louisville pastorate two young men were led to give themselves to the work of the gospel ministry.

While in Louisville his influence and work among the Seminary and Training School students was inspiring and helpful in many ways.

In the fall of 1914 Mr. Wear accepted a hearty and enthusiastic call to the pastorate of the First Baptist church of Lakeland, Florida. Here he accomplished a mighty work. He paid off an old church debt. The congregations grew and it soon became evident that the church building must be enlarged to take care of the growing congregation and Sunday school. He led in the erection of a new addition to the church which doubled the seating capacity of the auditorium. The congregations continued to grow and the membership was almost doubled during the four years of his service in Lakeland. He preached to the largest audiences of any pastor in the city. In Lakeland he was populer as a preacher and man.

While in Florida his brethern honored him by appointing him to preach the annual sermon before the Florida Baptist State Convention. This he did to the delight of all who heard him. In Lakeland he rendered valuable service for the government in pushing the Liberty Loan drives and in raising money for the work of the Red Cross. Through his efforts the citizens of Lakeland gave more than twice its assessment to the Red Cross.

After four years of telling kingdom service he resigned his pastorate in Lakeland under the strong protest of his church and of the leading citizens of the city.

In January, 1918 he was called to the First church, Cordele, Georgia, but he declined. The Cordele church was impressed that he was the man for the field and would not take "no" for an answer. Accordingly three distinct calls were made. So in September, 1918 he yielded to these pressing and continued calls and entered upon the work at Cordele. The wonderful and most marvelous success he has had in Cordele during the first few months of his pastorate indicates that the church made no mistake in its

continued and persistent calls to him to become its pastor. Already three hundred and twenty-five new members have been added to the membership, many of them being among the leading business men of the city. New interest has developed along every line of church activity. Mr. Wear is growing in favor with his church and in popularity with the people of the city. The church at Cordele is now recognized as one of the very strongest churches in the State. Already a committee has been appointed looking toward enlarging the beautiful church building to care for the growing Sunday school.

And now a few things concerning the man himself. First of all, Wallace Wear is a manly man with a friendly heart. He draws men to him and they gladly follow his leadership. He is what the Kentuckians would call a good mixer. Men love him and therefore are glad to have him around.

It follows from what has been said that he is a good pastor. He goes into the homes of his people and carries joy and sunshine with him. He is not a pessimist, but rather a man with a bright outlook. His optimism is wholesome and contagious. As a pastor he is unsurpassed in wisdom, good cheer, and love. His people appreciate him and give him the largest place in their affections. He has the shepherd heart. He is a man of smiles and he does not live far away from tears. He is a striking embodiment of the apostolic injunction: "Rejoice with them that do rejoice, and weep with them that weep."

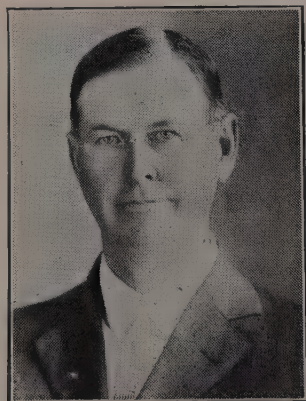
Wallace Wear is one of God's choicest gifts to the pastorate during the past twenty years. He is eminent in zeal, labors, and usefulness. He is just at the zenith of his power as a pastor and preacher. Nature has endowed him with a rich voice for public speaking. There is a musical ring in his voice and a charm in his delivery. He preaches with directness of appeal and genuine earnestness of manner. To know Wallace Wear you would be convinced that he cannot live without preaching. He believes the Bible and preaches it without faltering or apology. He has no new gospel to preach and therefore he is not itching for novelties. He is unflinching and unswerving in his convictions as a Baptist;

yet he preaches the truth in love with a kind sympathetic heart toward all.

Wallace Wear is pre-eminent as a soul-winner. To appreciate the man you must get a glimpse of him as an ardent soul-winner. He is at his best in a revival meeting. He is aggressive, wise and untiring in zeal as a personal worker. The writer of this sketch has had the coveted privilege of assisting him in three revival meetings,—in Louisville, Lakeland, and Cordele. He is a man of prayer, poise and passion. I have knelt with him in definite prayer for the conversion of the individual when there was the lifting of the whole heart to God in the fullest confidence of being answered.

Mr. Wear is now accomplishing the greatest work of his life as pastor of the First Baptist church, Cordele, Georgia. The Church at Cordele is one of the great churches of the South, and under the splendid leadership of this choice pastor it is destined to grow in efficiency and wield a great power in kingdom affairs.

MANLY ENOS WEAVER.



Rev. Manly Enos Weaver, A. B., Th. M., D. D., of Weatherford, Texas, son of David S. and Theodosia Ernest Pratt Weaver, was born in Hamburg, Perry county, Alabama, February 19, 1866. On the paternal side he comes of the old time Holland stock. The name Weaver, which means "house-wife," perhaps originally was "Webber," but it is not found so in this country, and may never have been other than as it now appears. His father, David S. Weaver, a pious deacon and a brave Confederate soldier, was one of six brothers and three sisters; all except one, Sam Weaver, lived and died in Alabama, where they lived honorable lives and accumulated respectable estates. The family history

shows they were first in Virginia and later in Pennsylvania, and from there came to Alabama.

On the maternal side Mr. Weaver comes of Scotch-Irish stock. His mother, Theodosia Ernest Pratt, was the daughter of Col. Absalom Pratt and Mary Dickerson. Colonel Pratt was of strong Scotch fiber, and his wife was Irish with a vim.

On both sides the subject of this sketch inherited very decided religious inclinations and predilections, and for more than three hundred years before his birth his ancestry was serving God according to the simplicity of the Word and in keeping with the conviction of their consciences. In other words, they were Baptists. He has often said he was a Baptist three hundred years before he was born, and so it was not difficult for him to be a Baptist. It is apparent that this is true when it is recalled that his mother was named "Theodosia Ernest," after the Baptist book that has caused more people to become Baptists than any other book published, barring the Bible; and in turn, when the subject of this sketch was born, his mother, with her natural Baptist predilections and in honor of the great educator and preacher, Dr. Basil Manly, Sr., who for eighteen years had been President of the State University, named him "Manly."

Mr. Weaver's early life was spent on the farm, and in youth he became inured to hard labor, which has been a marked characteristic of his ministry. He received his early training in the public schools of Alabama, and in Six Mile Academy, same State. He graduated from Howard College, Alabama, in 1890, with the degree of A. B., and from the Southern Baptist Theological Seminary, in 1894, with the Th. M. degree.

He remembers distinctly the date of his conversion, July 12, 1886. He was ordained to the gospel ministry by the old Shultz Creek Baptist church, in Bibb county, Alabama, in October, 1890. The presbytery was composed of Rev. Nathan Williams, Rev. J. T. Yerby and the deacons of the ordaining church.

Dr. Weaver's first pastorate was at Russellville, Alabama. He was called to the care of this church in 1890, and served one year. From this church he went to his Seminary course at Louisville

for three years, during which time he preached as student-pastor in and around that city.

In 1894 he was called to the care of the church at Natchitoches, Louisiana, remaining there four years, and from there he went to the First Baptist church, Lake Charles, Louisiana, one of the strongest churches in that State. As a young man, he became distinguished in Louisiana as a preacher and a leader in denominational affairs.

On the 5th of April 1900—soon after becoming pastor at Lake Charles, Louisiana, he was happily married to Miss Dora Sims, of Natchitoches, Louisiana, who had been received into the church and baptized by him while he was pastor of the church at Natchitoches, Louisiana.

To them have been born four children, viz:—one daughter and three sons.

In 1904, the First Baptist church, Marshall, Texas, extended him a call which he accepted, and has since that time been in Texas. After a successful pastorate of four years in Marshall, he accepted a call to the pastorate of the church at Bryan, Texas, where during his ten years' stay he added one thousand members and raised a church building debt of nearly \$20,000.00. He led also in raising a large indebtedness against the Bryan Baptist Academy, located there, and in connection with his pastorate was president of the institution for three years, greatly improving its financial condition and increasing the enrollment.

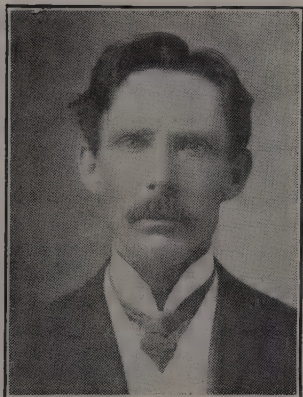
Dr. Weaver is notably a man of affairs, is a fine executive, and has demonstrated unusual business ability. His advice is sought in business circles, and in the councils of his denomination. He wins and holds the hearts of his people as a pastor, and has marked pulpit ability. He is scrupulously methodical, both in his pastoral work and in his sermonizing. In 1915 he was honored with the appointment to preach the annual sermon before the Baptist General Convention of Texas, which met in the city of Austin. He takes his place easily among the strong leaders in the Texas Convention, and is a member of its Executive Board.

In 1900, the Louisiana Baptist College, now located at Alexandria, Louisiana, conferred on him the honorary degree of Doctor

of Divinity, at which time he was the youngest man in the State holding that degree. In a similar manner Howard College, his Alma Mater, conferred the degree of Doctor of Divinity upon him in 1915.

In April, 1918, he was heartily called to the care of the First Baptist church at Weatherford, Texas, and entered upon his labors there in June following. He is in the prime of life, and is doing the best work of his prosperous ministry. His labors are sought in the evangelistic field, as well as in money raising campaigns, and in the councils of his brethren.

MARION FRANCIS WHEELER.



Marion Francis Wheeler of Waxahatchie, Texas, was born in Cherokee county, Georgia, April 11, 1867. He is the son of N. J. and Emeline Chamblee Wheeler. His mother, a saintly Christian, many years since heard a call from heaven and went away to be forever with the Lord. His father, a noble Christian, in Cherokee county, Georgia, once owned a mill and a ferryboat, as well as his farm. Marion Francis came to years of manurity on this farm in a community, where educational facilities were very meager.

The schools were few and far between. He attended school at Canton, Georgia, while a boy, obtaining a literary education. However he had a bright and acquisitive mind and he learned many things in his home training school that have been of great service to him in fighting the battles of life. He helped his father at the mill and at the ferry as well as on the farm, and became a practical farmer, machinist, and mechanic. This elementary education is manual training, agriculture and mechanics

has helped him as a home builder, and has not hindered his work in the Christian ministry.

Brother Wheeler was converted at the age of fifteen and united with the Baptist church at Canton, Georgia. There were warm hearted and devout members who encouraged him, as did his pastor. Besides the Sunday school was to him a source of education and inspiration. A county Sunday school convention was held in a neighboring church. He attended and was delighted with what he saw and heard. To him it was a school of instruction and a spiritual uplift. After this happy experience he became more intelligently and efficiently active in his Sunday school work at home. He carried a number with him to the next county convention. His heart was aglow with love and zeal for the Lord and when he had an opportunity he stood up in the convention, and out of the fullness of that heart spoke of the blessings of the Sunday school work. Since that day, when he was still in his teens, he has on every opportune occasion been speaking a good word for the Master. He soon became an active factor in the Sunday school work of the county, and was invited to speak in many churches, as well as at Sunday school picnics and at the county conventions. The Lord was calling him into the gospel ministry through the Bible school. After a time his church recognized his zeal, his ability to lead and aptness to teach and in a Saturday church conference, he was "granted liberty to exercise his gifts in public"—a license to preach. His education was quite limited. He had only read and studied one book, the preacher's text book, the Bible. He made this the man of his counsel and it became the light unto his pathway. As he could find opportunity, in school houses, in mission churches or elsewhere he opened up the Scriptures according to his best light and knowledge. His simple, unadorned gospel message was honored of the Lord, who made it the power of God unto the salvation of many who believed. The Sweetwater Baptist church of Georgia called for his ordination, and in May, 1891, he was duly set apart, by prayer and the imposition of hands of a presbytery of elders and deacons to the full work of the gospel ministry. The following ministers took part in the solemnly impressive ordination service:

brethren Brazwell Harris, H. G. B. Turner, H. P. Sheffield and Nathaniel Brooks.

Brother Wheeler married Miss Nannie Putman, of Canton, Georgia, a consecrated Christian who at once entered into sympathy with his purposes and plans to devote his life to the work of preaching the gospel. Soon after his ordination his services were sought by neighboring churches, many hearing him gladly, as the Lord led the lost to the Savior; but all the while he was painfully conscious of his lack of preparation for the great work into which the Lord had called him and to which his brethren had now set him apart. Conferring with his wife and praying the guidance of the divine Spirit he decided to move to Texas and under new environments to enter school and better prepare himself for the work to which he was now fully committed. He sold his small possessions and left Georgia to enter Decatur, Texas, Baptist College. When he arrived at Decatur, he was twenty-seven years old, had a wife and four children and only a few dollars. He saw the president of the College and made known his desire to enter school and sought and obtained the position of janitor of the College, which helped to keep the wolf from the door while he studied to show himself approved unto God. In a short time his native ability and his knowledge of the Scriptures were discovered and his services were sought by country churches which he served as supply pastor while he took a good course in the college and a short course in the Bible under Dr. B. H. Carroll, at Waco, Texas. He resigned his country churches in Wise county, near Decatur, to accept village and town churches in Denton county, giving to these churches two Sundays in each month, half time. He continued in this kind of pastoral work eight years, ministering unto the following churches: Sanger, Boliver, Roanoak, Rock-Hill, Parvin, Garza and Mustang. The Lord gave him gracious revivals in these churches and large numbers were gathered into the fold. He preached to a number of mission points in connection with his pastoral work, and developed the spirit of missions among his people. He demonstrated such ability in mission work, that his neighbors in the Collin County Baptist Association elected him their county missionary. This work he

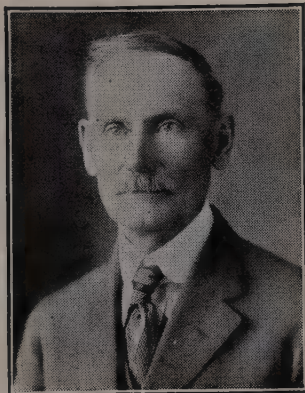
gladly accepted, and most efficiently served the association in this capacity for thirteen years. The Lord gave him health and strength, grace and wisdom, and he prosecuted the work with untiring energy. On his mission he travelled by private conveyance, horse and buggy, more than fifty thousand miles, visited in hundreds of homes and sold several thousand Bibles and Baptist books, held revival meetings in every destitute community in the county, and preached in nearly every school house that was not near by a Baptist church, and some three thousand souls professed faith in our Lord under his ministry, most of whom united with Baptist churches. He organized twelve churches, built eleven houses of worship, and stimulated a number of other churches to rebuild or repair their old houses. Dr. J. B. Gambrell, said of him: "It is quite likely that M. F. Wheeler has built more meeting houses than any man in Texas." His ministry strengthened many of the weak churches of the county, and whenever there was a vacant pastorate he at once encouraged and assisted the church in securing a suitable pastor. He assisted in the ordination of a number of ministers and of many deacons, and organized a large number of Sunday schools. When he retired from the missionary work of the Collin County Association there were fifty-five Baptist churches and eight thousand members in the county.

Like Zaccheus brother Wheeler is small of stature, but is prepared physically to endure hardness as a good soldier of Jesus Christ, and his love and devotion for the Lord is such that he would at any time climb to the top of a tree or go to "The end of his cable tow", to see by faith him whom he loves and serves. One element of his efficiency in the service of the Lord is his love of men and his ability to reach and interest them in the things that promote righteousness. Business men respect his judgment and often confer with him as to large enterprises, and he often induces them to do large things for the Master. When he needed a new tent for his missionary work in Collin county he suggested it to the cashier of a bank, not a Baptist, at the county capital, who said to him: "Order the tent and send the bill to me." When this tent was about worn out, a Baptist banker in another town in the county

said: "Brother Wheeler here is a check for a new tent, may a thousand souls be saved under it." An organ dealer presented him with a suitable organ for each house of worship he built, and a lumber dealer gave him a large discount and unlimited credit for all the lumber he desired for building church houses. He had little trouble in getting money from rich men to carry on his mission work in Collin county. He does not hesitate to ask men or congregations for what he thinks they should give for missions, and usually obtains the amount for which he asks. He is quite loyal to his denomination and is well posted as to its policy and purposes. He heartily co-operates with his brethren in all their plans and efforts to advance the Master's kingdom. He is now the missionary of the Ellis county association, which is affiliated with the General Baptist State Convention of Texas. About half the churches of the county are connected with the Baptist Missionary Association of the State. This division of Baptist forces somewhat handicaps him in his work, but with his usual tact he is leading many of the lost to the Savior, and is showing some of the "B. M. A." brethren a better way in which to do the work of the Lord. He is still in the full vigor of his manhood, and there is hope that his bow will abide in strength yet many years while he continues to sow and reap in the vineyard of the Lord.

Brother Wheeler has had a large family of nine children, two of whom are now deceased and three are grown. He has never had a large salary but he is educating his children. By thrift and economy he has always managed to save something from his small income, and has so wisely invested it that he now has a good property. His faithful wife has always been the wise, economic and safe keeper at home and has most heartily co-operated with him in every good word and work. For a large share of what he has accomplished in the Savior's service, the meed of praise should be placed in her helping hands.

HENRY WILEY WILLIAMS.



Southwestern Virginia, with its bright rivers and high mountains, is a beautiful part of the State. It is a source place, and is a foraging ground for cities and colleges in quest of aspiring youth, capable of efficient service. Sugar Grove is a small town nestled among the hills of this part of Virginia, where is the home of Andrew Jackson Williams. He is a farmer of good repute, both for intelligence and character, and has served his county well in several of the county offices. He was a soldier in the Confederate army three years, during which time he was a prisoner almost a year at Camp Chase, Ohio. He is still alive (1917) though in feeble health at the advanced age of eighty-seven. His wife was a Miss Neff, of German parentage, who learned to speak English at school at the age of thirteen, and so became Americanized. She died in 1893. These parents welcomed into their home in Sugar Grove, July 18, 1860, the son, Henry Wiley Williams, whose life is here briefly sketched.

Dr. Williams grew up on a Virginia farm and had the fine training that comes from well-directed farm life. Being of a mechanical turn of mind, he also learned the carpenter's trade and blacksmithing. All through his useful ministry his mechanical experience and skill, gained while a farm lad, have enabled him to render very valuable services in connection with erecting or improving church buildings and pastoriums. While working on the farm he attended the public school of his community and made such progress that he was given a teacher's license and was employed to teach two terms of school before he became twenty years of age.

At this time he became deeply concerned about his duty to God, made a profession of faith in Christ and united with the Methodist Episcopal church at the age of nineteen. At once he was deeply

impressed that it was the will of God that he give himself to the ministry of the Word. He applied himself faithfully to the course of study marked out by the Methodist discipline for a year, when he became dissatisfied with some of the teachings and widened his range of studies in quest of the truth. He spent a year of growing interest and at the same time unrest while investigating the moot points between the Methodists and the Baptists, eagerly reading the few books within his reach that offered him any help. Having reached a firm foundation for his faith, in the Spring of 1881 he became a member of the Sugar Grove Baptist church. He was baptized by Rev. R. B. Boatwright, the father of Dr. F. W. Boatwright, president of Richmond College.

Soon afterwards he was given a license to preach the gospel, preaching his first sermon August 31, 1881. Feeling the need of a college education, he entered Carson and Newman College at the age of twenty-three, where he continued his studies for two years. Afterwards he went to Richmond College, Virginia, where he was graduated with the degree of A.B. in 1887. He became assistant pastor of the First Baptist church, Richmond, during the year following his graduation, faithfully discharging every duty assigned him and gaining much valuable experience.

Desiring special theological training, he went to the Southern Baptist Theological Seminary, Louisville, Kentucky, where he pursued his studies with diligence till the close of the session of 1889. On leaving the Seminary, he was ordained to the full work of the ministry May 19, 1889, at the Broadway Baptist church, Louisville, Kentucky. Dr. J. Lansing Burrows, father of Dr. Lansing Burrows, preached the ordination sermon.

After his ordination, he entered upon his first pastorate at Lawrenceburg, Kentucky, three Sundays, and Evergreen church, several miles distant, one Sunday. He next went to Alabama, where he served as pastor first at Jacksonville, and afterwards at Gadsden, from which place he was called to Elberton, Georgia. Here he labored with great acceptance for about nine years, during which time he led the congregation in the erection of a new church edifice which was one of the most beautiful and commodious church build-

ings at that time in all that section of the State. Withdrawing from the pastorate at Elberton after the new church had been completed, he spent three years as pastor at Opelika, Alabama. From Opelika he went to Commerce, Georgia, where he proved himself a useful and constructive pastor. He spent two years at Woodville and Sardis churches in the old Georgia Association, and labored so faithfully that his churches were wisely built up.

He had become known as one of the most scholarly and successful preachers in the State. While in this field, in recognition of his fine services and ability, Mercer University conferred upon him the degree of Doctor of Divinity. He next became pastor of the Baptist church at Covington, Georgia, where he labored for a little more than four years, during which time he saw the congregation pay off all indebtedness which followed their new building enterprise. He resigned at Covington, in May, 1917, to accept a call to Vidalia, Georgia, where he is just entering upon a most promising field of labor. Knowing his success as a church builder, already plans are being formulated for a much needed new building, and the success of the enterprise is assured under his leadership.

Dr. Williams married Miss Sarah Bryant Kittrell in 1893 at Gadsden, Alabama. They have two sons, Charles Haddon, who was graduated at Emory College as B.S., 1917, and Henry W. Jr., who is nearing the completion of the high school course. Dr. Williams has had the joy of baptizing his wife, who was a Presbyterian, and both of his sons. He is very happy in his home life, and his wife has proved a valuable helpmate through the years in his several pastorates.

He is a clear and forcible preacher and lecturer. His knowledge of bees and his practical experience as an apiarian have made his frequent lectures on bees and bee culture of rare interest and information to all who have heard him. He installed soon after the breaking out of the world war, an amateur wireless plant in the pastorium at Covington, and with his son, Charles, held communication with different cities of the United States until the declaration of a state of war with Germany made it necessary for his plant to be dismantled. At the time that he was ordered to dis-

mantle his plant he was preparing to enlarge it, with a view to having direct correspondence with Germany and other oversea countries.

He is a man of thought and of strong convictions. He is a man of sound judgment and seeks rather to be right than to be popular. He has the strength of character that attracts his friends to him strongly and holds them steadily. He is not a sensational preacher in any sense of the word, and yet he preaches on public issues at proper times and is always found on the right side of questions affecting public morals. His preaching is practical and evangelistic, and he is often called upon to help pastors in their annual protracted meetings. He is thoroughly in accord with all co-operative work of the denomination, being a thorough Missionary Baptist. He is in demand as a preacher of commencement sermons. He has shown himself a useful member of our mission boards and a trustee of our various institutions as appointed from time to time. He is in the prime of his powers and gives promise of long years of usefulness. His work will abide the test of time.

SIDNEY JOHNSTON WILLIAMS.



In enumerating the gifts to the churches Paul puts evangelists before pastors. The work of the evangelist precedes the necessity for a pastor, and the evangelist is as evidently called to his special work as are some other preachers to the work of the pastorate. Among the Baptists of the South a number of men have answered the call to "do the work of an evangelist." They differ as much in type, method and ability as do pastors. Among the efficient evangelists of the South is Sidney J. Williams of San Antonio, Texas. He is a native of Mobile, Alabama,—a son of John B. and

Irene Elderkin Williams. He was born May 2, 1862, his father being at that time a captain in the Confederate army,—later a merchant of Mobile. His mother was the daughter of a sea captain of New Orleans. His great grand-father was William Dorsey of Alabama, the author of the hymn book, "Dorsey's Choice."

Sidney was brought up in the city of Mobile, where he attended private schools and Barton's Academy. For a time during his boyhood he clerked in the city and later worked on a farm near Epp's Station, Alabama. In 1882 he entered the Agricultural and Mechanical College at Starkville, Mississippi, where he remained three years and then spent two years in Mississippi College, at Clinton; but he was always more interested in men and affairs than he was in books.

One evening in April, 1885, at Starkville, during a revival meeting in which pastor E. E. King was assisted by Dr. P. T. Hale, Sid. Williams, as he is still familiarly called, came forward for prayers, was converted, joined the church, and as the converted jailor was baptized the "same hour of the night." He had been reared an Episcopalian, both of his parents being members of that communion. His father having a good voice took an active part in the church music. His mother was a devout and sweet-spirited Christian. She united with the Starkville Baptist church soon after Sidney's conversion. He was ordained by the Starkville church in 1887, the following brethren composing the presbytery; T. G. Sellers, J. T. Freeman, Judge W. H. Bond, an ordained minister, and pastor W. C. Lattimore.

From the day of his conversion he was impressed that he should become an evangelist. However at the close of his college course he accepted a call to the South-side church, Meridian, Mississippi, but in a short while he began a revival in the church, which continued most of the six months of which he was its pastor. He resigned to become an evangelist and for more than thirty years with singleness of purpose, with marked consecration, with unwavering faith and burning zeal, he has devoted his time, his talent, and untiring energy to this work. He has given a good account of himself, made full proof of his ministry, and on his work the Lord

has set the seal of divine approbation. Under his ministry more than twenty-seven thousand have been received into the fellowship of Baptist churches, and about eighteen thousand others have professed faith in Christ during his meetings. His evangelistic work has been so large and varied that only a small part of it may be referred to by name of location in this brief sketch. He has held revival meetings in fifteen States and in Mexico. His meetings have been with missions on the border, with country, town and city churches. He has held twenty meetings in his home city, San Antonio, five of them with Dr. E. E. King and the First church, and one or more with other pastors of this great church. He has held five meetings in New Orleans, four in Louisville, with Drs. T. T. Eaton, J. M. Hunt and others. He had a good meeting and a large ingathering with Dr. Len. G. Broughton in Atlanta, and successful revivals with Drs. R. B. Garrett and J. B. Phillips in Chattanooga. Indeed the Lord has blessed him in leading in gracious revival meetings in Knoxville, Owensboro, Lexington, Cairo, St. Louis and in many other cities in other States, besides in every city in Texas. Many of the churches with whom he holds meetings invite him to return and hold other meetings, and with one pastor he has held nine revivals. In his meetings the Lord has not only saved Americans, but Germans, Russians, Jews, Bohemians, Swedes, French, Negroes and Mexicans have been converted in his meetings and united with Baptist churches.

Evangelist Williams never plans to hold union meetings, but frequently other denominations heartily co-operate with him in his meetings in Baptist churches. He is the soul of courtesy to every Christian of whatever denominational name. However he is quite loyal to Baptist churches and most heartily and generously supports their enterprises. He believes it is best to hold revival meetings in Baptist temples of worship and to emphasize their faith and practice. His happy experience seems to vindicate the wisdom of his policy. He has collected the money to pay the debts on many churches, and collects large amounts for missions and for education. He took the first collection for the Cottage Home at Belton, now Ely-Pepper Hall, which is educating hundreds of poor girls, and has

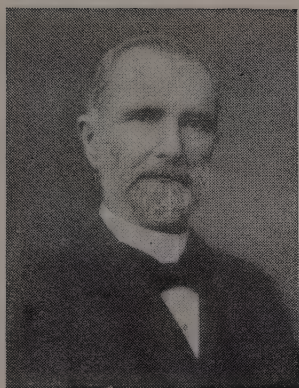
educated a number of young ladies in Baylor College. He is never unmindful of the pastor, but he looks after his interest in every meeting, and has secured for him and his wife many handsome presents, thus strengthening the bond of union between pastor and people. A volume might be written of the kind things his brethren have said of him and his good work, but only a few lines may be quoted here. Dr. J. B. Gambrell says, "Sid Williams is no ordinary man." Dr. T. T. Eaton wrote, "Sid Williams is a master of assemblies." Dr. J. Frank Norris says: "No braver man ever lived than Sid Williams." Dr. J. W. Porter, of the Western Recorder, wrote: "Sid Williams is a cyclone against sin." Dr. Forrest Smith writes: "Sid Williams gave me less anxiety than any man I ever had to help me in a meeting."

Sidney J. Williams is a genial gentleman. He makes friends readily and is at home with all classes of people. He meets and greets the poor and uneducated man as a Christian brother, well beloved, and is the personal friend of capitalists, bankers, managers of large corporations, rich ranchmen, presidents and professors of colleges, and prominent politicians. A number of firms have offered him large inducements to represent their enterprises, and distinguished politicians have solicited him to become campaign manager for them. He knows and loves men, they admire him, and he leads many of them to the Savior.

If we may enter the sacred precincts of his private life, then we shall find Sid Williams in a good country home, surrounded by an interesting and happy family. He is very fond of his home, and does many things with his own hands to make it comfortable and attractive. In the Spring of 1887 he married Alma Trot, of Livingston, Alabama, Dr. B. F. Riley officiating. This union has been blessed with six children, Stone, Alma, Purser, Sidney, David, Irene and Thomas. Stone is married and living in San Antonio, Purser only lived a few years, Sidney was the first man of his county to answer the call of President Wilson for volunteers, and is in the United States Navy; the other three are at home. Mrs. Williams has largely brought up the children in the absence of their father, and is in every way most helpful to her husband. As Solomon's

model mother, she looks well to the ways of her household, and her husband and children join their neighbors in singing her praises.

EDWARD GEORGE WILLINGHAM.



The word for "home" in old English is "ham," and the proper name Willingham is a combination of the family name "Willing" and the word "ham." The Willing family in the early days of England settled at what is now known as Market Rasin. The family residence was known as the "Willing Ham," or "Willing Home," and the highway leading to it was called the "Willing Ham, or Willing Home, Road." The old Willing residence is

now called Willingham Hall, and the villages are known as South and North Willingham. Willingham Hall is a fine old manor house, beautifully situated amid giant oaks on an estate of thirty-two hundred acres, with pretty lakes here and there.

In 1790, Thomas Henry Willingham, whose wife was Miss Sarah Choven, a French lady, emigrated from the old home at Ahiman Rasin to America, and settled in South Carolina. These were the grandparents of Edward George Willingham, the subject of this sketch. Thomas Henry, the new comer to America, was a man of affairs, as were his ancestors. He bought a large tract of land on Sullivan's Island, near Charleston, South Carolina, for which he paid \$80,000. He died three months after the birth of his son Thomas, the father of Edward George Willingham. Thomas the second, at the age of twenty-five, married Miss Phebe Sarah Lawton, of Beaufort district, South Carolina. Miss Lawton was the daughter of Capt. Benjamin Telemacus Dehon Lawton. Her mother was a daughter of Dr. George Mosse, the founder and president of a medical college in Savannah, Georgia. He was also the

first deacon of the First Baptist church of that city. The Lawton and Mosse families were among the most distinguished in South Carolina, Lawtonville having been named for the Lawton family.

Thomas Willingham the second was born on Sullivan's Island, December 23, 1798. In the early years of his life he moved to Savannah, Georgia, where he became a cotton merchant. In the midst of his great success as a cotton dealer his health failed, and upon the advice of his physician he moved to the country and bought four thousand acres of pine land and a sufficient number of Negroes to cultivate it. It was he that introduced the growing of long cotton on the islands and coasts of South Carolina. He became one of the largest planters in the South. In fact, the Willinghams have grown cotton and rice extensively in South Carolina and as far down in Georgia as Albany. The health of Thomas Willingham improved upon his residence in the country, and he lived to the ripe old age of seventy-five, having reared seven sons, five of whom were gallant soldiers in the Confederacy. The fall of the Confederacy freed eighteen hundred slaves who were owned by him and his six sons.

Edward George Willingham, was born in Lawtonville, Beaufort district, South Carolina, September 22, 1839. The home in which he was reared was presided over by cultured and godly parents. The luxuries they were able to afford neither turned their heads nor made them forgetful of God the giver of every good and perfect gift. They were as ambitious to live consecrated Christian lives as they were to be model planters. At the age of five young Willingham entered Bryan's school, and was prepared for college at Lawtonville Academy. After finishing his course at Lawtonville he entered Wake Forest College, North Carolina. Later he took a course in Furman University, South Carolina, and finished his college training in Madison University, Hamilton, New York. The educational advantages he enjoyed were the best that the South and the North afforded.

At the age of twenty-two Mr. Willingham enlisted in the Beaufort District Troop, Henry Smart Captain and himself Second Lieutenant. This company as a body refused to offer its services

to the Confederacy, and twelve of them resigned, Mr. Willingham being among the number. With two of his brothers he went to Columbia, South Carolina, on June 21, 1861, and enlisted in Hampton's Legion as a private. Later he was promoted to be Quartermaster of General M. C. Butler's Brigade. The general commanding the coast of South Carolina made a request of General Butler that Mr. Willingham be transferred to the coast as a drill master for recruits. General Butler, however, refused to give him up.

At the close of the war the Willinghams, finding themselves bankrupt, scattered to the different cities of Georgia and entered business, mainly in manufacturing lines, such as lumber, furniture, coffins, etc. Mr. Willingham engaged in the lumber and manufacturing business, in Macon and then in Atlanta. In Atlanta he became one of the largest dealers in lumber and manufacturers' building materials in the city. In connection with his lumber business, he bought, improved and sold real estate on an extensive scale. Among the historic properties acquired by him was the home and one hundred acres of land of the John B. Gordon estate.

Feeling the necessity of spending his winters in Florida and his summers in the mountains, Mr. Willingham turned his large lumber business over to his sons, E. M., Joseph A. and Eugene D. Willingham. After visiting every section of Florida and traveling over the island of Cuba, Mr. Willingham finally visited Aripeka, on the western coast. The only way by which he could reach the place was by boat. The impression it made upon him was so unfavorable he decided to leave the next day. But Aripeka soon won his affection, and for a number of years he has made it his winter home. In the settlement of Aripeka, building lots were sold from a large tract of land while the land as a whole was under a mortgage. This mortgage was foreclosed, and the entire town was sold and was bought by Mr. Willingham. Generously he gave a deed to each party who had bought lots. On this property is a beautiful island, on which Mr. Willingham has erected a modern residence, with every convenience, including a complete system of sewerage and waterworks. Largely through his influence a magnificent

highway has been constructed from Brooksville, through Aripeka, to Tarpon Springs, and Tampa. The island on which Mr. Willingham now spends his winters is befittingly called Eden, because it is a beautiful garden of tropical flowers and fruits.

The active life which Mr. Willingham has lived has made it impossible for him to be idle. In Aripeka he has cleared and developed quite a large area of land on which he grows various kinds of farm products, fruits, nuts, etc. At other points in Florida he is interested in citrous fruit growing.

Mr. Willingham has been twice married. His first wife was Miss Anna Kirk, daughter of William and Sarah Kirk. Of this marriage twelve children were born, of whom the following now survive: Mrs. Julia W. Johnson, Mrs. Annie L. Arnold, Mrs. Mary Belle Smith, Mrs. Edwina Johnson, Joseph A. and Edward McT. Willingham. Five years after the death of his first wife he married Miss Mary Peeples, daughter of Captain William B. and Cattie Peeples, of Barnwell district, South Carolina. From this marriage one son, Eugene D. Willingham, is living. The mother of Mrs. Willingham is still living, and though past eighty years of age is well preserved in both mind and body. Two of Mr. Willingham's sons are engaged in the manufacture of motor trucks, and one is in the lumber business.

Mr. Willingham has accumulated a good library of standard books, and he is fond of a wide range of reading, including the daily papers, magazines and books by the best authors. Though he is a Mason, he finds his highest pleasure around the family fire-side.

Mr. Willingham was converted and united with the Baptist church in July, 1852. In July, 1867, he was ordained to the office of deacon by the Concord Baptist church, Barnwell, South Carolina. The presbytery was composed of Rev. Joseph A. Lawton, pastor, and deacons Walker I. Brooks and B. L. Willingham. He was a teacher of the Bible Class in Concord church, of which he was a deacon, from 1866 to 1871; chairman of the building committee of the First Baptist church in Macon, from 1871 to 1877; deacon in the First Baptist church of Atlanta, from 1888 to 1894;

chairman of the Board of Deacons in the Jackson Hill Baptist church, Atlanta, from 1898 to 1912. As a deacon he puts the same business sagacity into his church that he does in his own personal affairs. He believes pastors should have adequate support, and that their salaries should be paid promptly. In the monthly meetings of the deacons of the Jackson Hill Baptist church, Atlanta, it was his habit to entertain them and his pastor in his home. Moreover, he believed that his church should live up to its name and be missionary in fact. He, therefore, is a warm advocate of and a liberal contributor to missions. In Aripeka, where he now lives, he has erected a beautiful house of worship and secured the services of a good preacher and a tactful pastor, who devotes his entire time to the church.

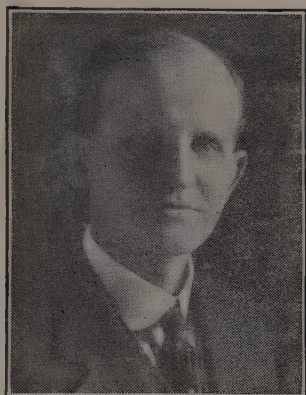
Mr. Willingham was one of the promoters of the Index Printing Company, of Atlanta, Georgia, and was for some time its president. He retired as an officer of the company after his removal to Florida. He was also one of the promoters of the Georgia Baptist Assembly, at Blue Ridge, Georgia. The school located on the Assembly Grounds that bears the name of his wife, Mary P. Willingham, originated in his own brain, and to it he has given much of his valuable time and large sums of money. The plan of the present building was originated by himself, and he secured and had laid the marble in the foundation of the institution. The interest he has manifested in this school is an index to his deep concern for the education of young men and young women, and especially ministers. Through a long period of years he has contributed liberally of his money for the maintenance of educational institutions and has assisted many boys and girls in securing an education. Orphan children have always had a warm place in his heart, and he has been a generous contributor for the support of institutions which furnish them shelter and training. Perhaps no man who ever lived in Georgia has contributed to a larger number of churches in assisting them to erect for themselves suitable houses of worship.

Mr. Willingham came from good Baptist stock. His grandmother was the first president of the first Baptist Woman's Mis-

sionary Union in Beaufort district, South Carolina. His mother succeeded her, and his sister was the third. He has, therefore, inherited the missionary spirit. Mrs. Mary P. Willingham, his present wife, was a leader in the local society of her church when she lived in Atlanta, and for many years was president of the Woman's Baptist Missionary Union of Georgia, having served as treasurer of that body five years prior to being elected president. Mr. Willingham's father was a Baptist deacon for fifty years, and all of his seven sons were Baptist deacons. Among his near kinsmen was the late Dr. R. J. Willingham, so long Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, and whose son, C. T. Willingham, is a missionary in Japan. The Willingham family has played an important part in the Baptist affairs of the States in which they have lived, mainly in South Carolina, Tennessee, Georgia and Florida.

Mr. Willingham is a man of indomitable energy. Though nearly four score years old, he is as active as most men at fifty, and reads with ease without his glasses. He believes in every man living squarely up to his word. In truth, he is a Christian gentleman of the old school, and a man with high ideals in business, civic and religious life. Though he has accumulated a competency for himself and his family, and though he enjoys a breadth of culture and of refinement from reading and travel, his greatest possession is his character, and that character will be the richest legacy he will leave to his posterity.

ELIJAH FLOYD WRIGHT.



The Wright and Teague families, both of Scotch-Irish descent, were among the largest and most influential in Talladega county, Alabama. They were neighbors and planters. In early manhood William D. Wright married Miss Rebecca Teague, and they settled near the town of Silver Run, in Talladega county, Alabama, where they reared a large family.

Among their children was Elijah Floyd Wright, the subject of this sketch, who was born June 11, 1868. The early life of Mr. Wright was spent on the farm, where he was schooled in the art of tilling the soil. The necessities of a large family required him to serve in the capacity of a laborer and not as a superintendent. Hard work until he was seventeen years of age gave him a strong body and developed his determination to a high degree. Both of these qualities have served him well in business and in his calling as a minister of the gospel.

The early educational advantages of Mr. Wright were limited to the home and the village school. Between the busy seasons on the farm he attended the community school. Though the course of study was limited and the terms short, he became possessed with an insatiable desire to learn. In 1885, when he was in his seventeenth year, he entered the Tallapoosa Seminary, at Tallapoosa, Georgia, where he spent one year. Being limited in means he accepted a position in a general store and in the post office in Tallapoosa. As the town grew he became assistant and then acting postmaster. These two positions were held for six years. Their exactions did not stifle his thirst for knowledge, and during these years he continued his studies under the tutorship of local teachers. When the Douglasville Banking Company of Douglasville, Georgia, was organized, he was chosen as its first cashier. In 1892 he

returned to Tallapoosa, where he become managing cashier of the Tallapoosa Bank, a position he held until the fall of 1894. Having yielded to a call to preach the gospel, he gave up his position and entered the Southern Baptist Theological Seminary, at Louisville, Kentucky, where he took the full course, except two graduate studies, senior Hebrew and senior Greek, later doing four months' post-graduate work. While at the Seminary his business ability was recognized by the faculty and student body, and accordingly he was made manager of New York Hall during his senior year.

Mr. Wright was happily converted in August, 1879, and united with the Antioch Baptist church, being baptized by Rev. S. G. Jenkins. His church membership was later placed with the Munford Baptist church where the family attended and held fellowship. In August, 1896, he was ordained to the full work of the gospel ministry by the First Baptist church of Mexia, Texas. The presbytery was composed of L. W. Duke and Thomas Boykin.

Mr. Wright has been in constant demand as a pastor. During the year 1898-1905, he was pastor of Providence church, Woodlake, Kentucky; during the years 1906-11 he served the churches at Nevada, Missouri, New Liberty and Long Ridge, Kentucky. From 1912-1913 he was pastor of the First church, Moberly, Missouri. This pastorate was made short by the exceptional opportunities offered in a unanimous call to the First Baptist church of Williamsburg, Kentucky, where Mr. Wright has been pastor from 1913 to 1919. In addition to his pastoral work, he was president of the Anti-Saloon League, of Vernon county, Missouri, Professor of Bible in Cumberland College, Kentucky, and chairman of the executive board of Mt. Zion Association, in Kentucky. State member of Home Board for Missouri, member State Board of Missouri, Vice-President of Education Society of Kentucky. In June 1913 Mr. Wright received the degree of Doctor of Divinity from Cumberland College, Kentucky.

Mr. Wright received a training while in business which has been invaluable to him as a pastor, especially since he has the good sense to hold his personal business ability in reserve. A pastor is not

supposed to possess business qualifications and is in danger of obtruding himself into affairs both in the church and out of it, to the detriment of his spiritual influence. Business ability and business qualifications are not the same. Qualifications are the development of ability and possess one with the good sense to discover those in the church who can best do things. This Mr. Wright has in a marked degree. The preacher whose ministry is discounted by a lack of good sense is to be pitied and not blamed, and the preacher whose ministry is augmented by good sense is doubly blessed. Tact is a wonderful factor in the effectiveness of a pastor. Mr. Wright is tactful without offense. For example, he can easily bring the entire community into sympathy and co-operation with him in a protracted meeting and have the schools, business houses, shops and residence inviting special services and coming to the services at the church in a body. Doctor Wright is a preacher of marked ability and power. His ministry is waited on by large and attentive congregations. His services are sought as a Pastor-Evangelist. His ministry rings true to the Gospel and bears fruit in conversions, in the growth likewise of the membership in all good works. At the close of three weeks meeting at Shelbyville, Kentucky, the late Dr. Henry McDonald said, "The series of sermons in this meeting preached by Brother Wright stand first among all I have ever heard in similar meetings."

Happy is the minister whose life does not become one-sided. The tendency is to develop out of proportion the gifts which lie along the lines of taste. The wise man who finds himself inclined to give overdue attention to preaching and underdue study to pastoral service, will take heed and correct the error. This Mr. Wright has wonderfully done, bringing himself to proficiency alike in the pulpit and in the home. Of this good minister of Jesus Christ it is gratifying to say that he is a man as well as a preacher. His piety is robust and vigorous in the fresh air. Too many confound piety with babyishness. Not that Mr. Wright is a promoter, nor loud, nor often prominent, but that he is an asset in community life. Piety is medicine, and not disease. It is strength and not

complaisance and helplessness. It takes care of situations and is not a drooping dependence to be coddled and nursed.

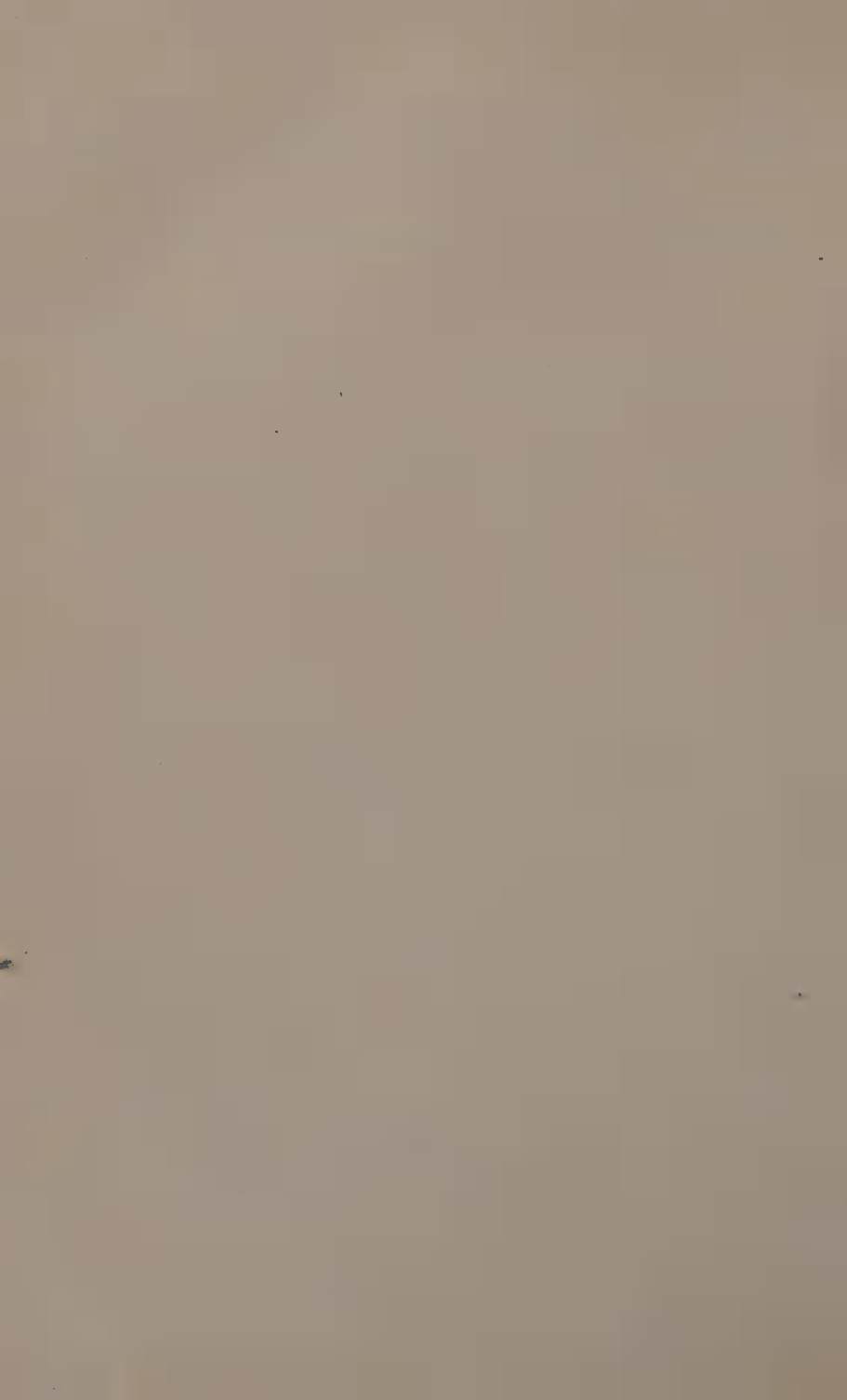
Mr. Wright is a gentleman of well-rounded culture and vigorous life, whom it is a benediction to know and whose friendship it is a pleasure to cherish, whose residence in any community will be felt for good and whose ministry will be a blessing to any church. Blessed as he is with a noble wife and surrounded by a happy family of promising children, he fulfills the Scriptural requisites of a good minister of Jesus Christ, nourished up unto every good word and work. Still young in years and endowed with strong body and good health, this faithful pastor has promise of many years of fruitful service in the ministry of the gospel which he loves and preaches with power.

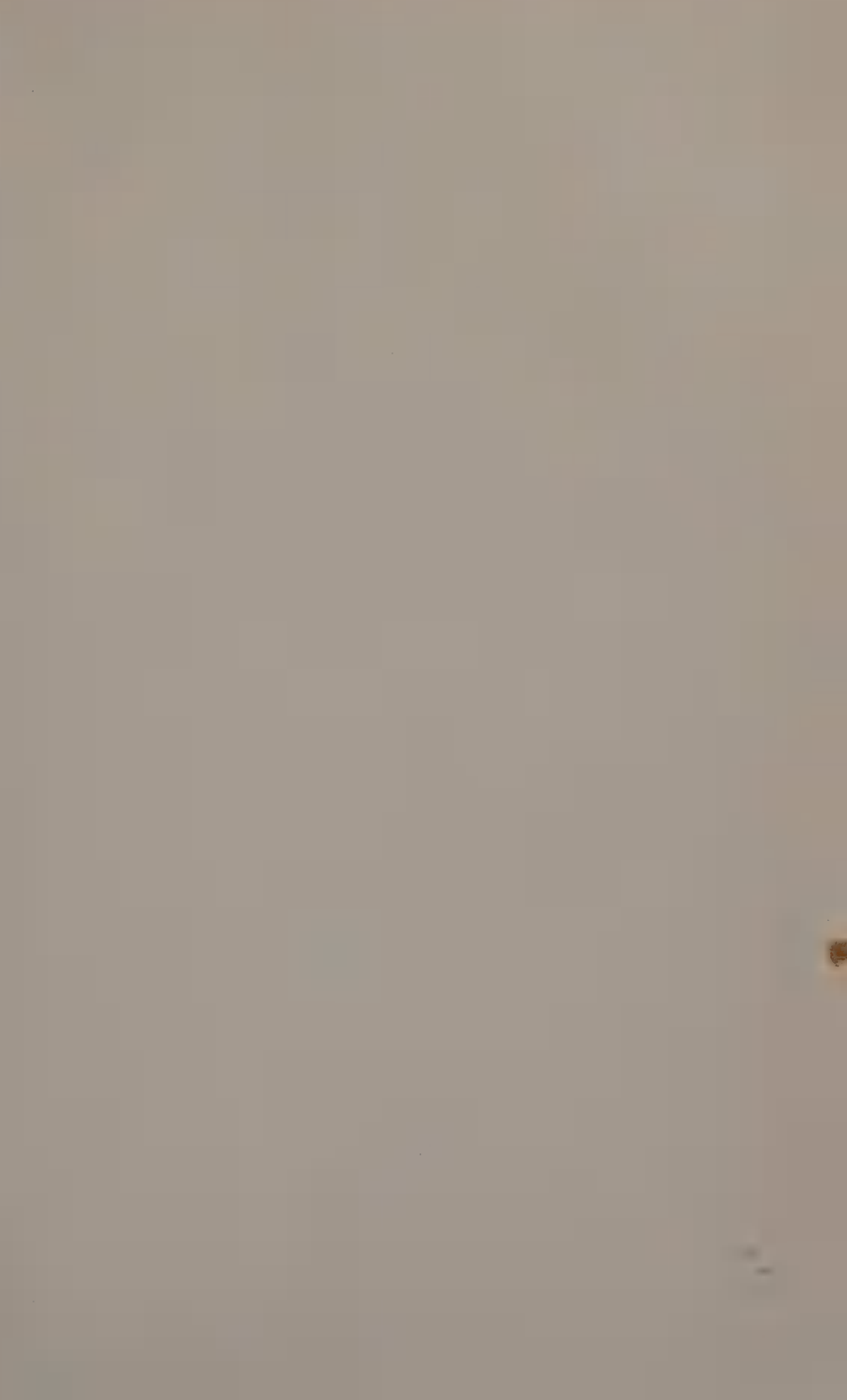
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